THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XI Philadelphia, November, 1922 No. 2

The 1923 Program of the Church

General Church Budget:

For Maintenance	$4,000,000.00	
For Forward Work	2,000,000.00	
Total	$6,000,000.00	
Pennsylvania's Quota of General Budget		$470,000.00

Our Own Diocesan Budget:

For Maintenance	$201,971.71	
For Forward Work	125,596.49	
Total		327,568.20
Pennsylvania's 1923 Total to be Raised		$797,568.20

Besides your church there are in the five counties constituting the Diocese of Pennsylvania approximately 200 others.

Of those, thirty-one cannot yet support themselves; in other words are Diocesan Missions.

They are in new neighborhoods or in sparsely settled rural districts.

To support Diocesan Missions in 1923 will cost $66,201.71.

But this is only one item of the Diocesan Budget.

See Pages 41–45 for Other Details of Diocesan Budget

Confirmation Appointments for November and December

November 3. Friday
Evg. Phila.—St. George, Venango, The Bishop Suffragan

November 5. Twenty-first Sunday after Trinity
Evg. Phila.—St. Stephen, Wissahickon The Bishop Suffragan

November 12. Twenty-second Sunday after Trinity
A. M. Phila.—St. Barnabas, Germantown.....Bishop Hunting
A. M. Phila.—All Saints, Torresdale, The Bishop Suffragan
A. M. Andalusia—Redeemer, The Bishop Suffragan
Evg. Phila. — St. Timothy, Roxborough. The Bishop Suffragan
P. M. Meadowbrook Chapel, Bishop Hunting

November 15. Wednesday
Evg. Dolington—St. Wilfred, Bishop Hunting
Evg. Somerton—St. Andrew, The Bishop Suffragan

November 16. Thursday
Evg. Phila.—St. Augustine, Bishop Hunting

November 17. Friday
Evg. Whitemarsh—St. Thomas, The Bishop Suffragan
Evg. Rockledge—Holy Nativity, Bishop Hunting

November 19. — Twenty-third Sunday after Trinity
A. M. Phila.—St. Philip, The Bishop Suffragan
A. M. Gwynedd—Messiah, Bishop Hunting
Evg. Phila.—St. Barnabas, Kensington.....The Bishop Suffragan
Evg. Norristown—St. John, Bishop Hunting
P. M. Cheltenham—Trinity, Bishop Hunting

November 21. Tuesday
Evg. Edgely—St. Paul, Bishop Hunting

November 22. Wednesday
Evg. Phila.—Holy Innocents, Tacony, The Bishop Suffragan
Evg. Phila.—St. Martin, Oak Lane, Bishop Hunting

November 23. Thursday
Evg. Phila.—St. Alban, Roxborough, Bishop Hunting

November 24. Friday
Evg. Phila.—St. Luke, Bustleton, The Bishop Suffragan
Evg. Yardley—St. Andrew, Bishop Hunting

November 26. Sunday next before Advent
A. M. Phila.—Grace, Mt. Airy, The Bishop Suffragan
A. M. Phila.—St. Martin, Chestnut Hill.....Bishop Hunting
P. M. Phila.—St. Luke, Germantown, Bishop Hunting
Evg. Phila.—Epiphany, Germantown, The Bishop Suffragan
Evg. Phila.—House of Prayer, Bishop Hunting

November 28. Tuesday
Evg. Doylestown—St. Paul, Bishop Hunting

November 29. Wednesday
Evg. Gulph—Trinity, The Bishop Suffragan
Evg. West Chester—Holy Trinity, Bishop Hunting

November 30. Thursday
A. M. Ordination, All Souls'

December 1. Friday
Evg. Newtown—St. Luke, Bishop Hunting

December 3. First Sunday in Advent
A. M. Phila.—Calvary, Germantown, The Bishop Suffragan
P. M. Phila.—St. James the Less, The Bishop Suffragan
Evg. Phila.—St. John the Baptist, Germantown, The Bishop Suffragan

December 6. Wednesday
Evg. Phila.—St. Stephen, Bridesburg, The Bishop Suffragan

December 8. Friday
Evg. Stonehurst—St. Giles, The Bishop Suffragan

December 10. Second Sunday in Advent
A. M. Phila.—St. Michael, Germantown....The Bishop Suffragan
P. M. Phila.—Annunciation. The Bishop Suffragan
Evg. Phila.—St. Peter, Germantown, The Bishop Suffragan

December 13. Wednesday
Evg. Phila.—St. Bartholomew, Wissinoming, The Bishop Suffragan

December 15. Friday
Evg. Phila.—Good Shepherd, Queen Lane....The Bishop Suffragan

December 20. Wednesday
Evg. Phila.—Christ, Franklinville, The Bishop Suffragan

December 24. Fourth Sunday in Advent
A. M. Ordination.

"ROSE NIGHT" AT HOLY APOSTLES

In the Parish House of Holy Apostles, Friday night, October 27th, Dr. Robert Huey entertained a large audience with an illustrated lecture on "The Rose."

Doctor Huey displayed seventy-five or eighty colored slides of different kinds of roses, and spoke of the history of the rose. One portrait shown was the new rose propagated by Mr. Geo. C. Thomas, Jr., and which, after a test of two years, was officially accepted by the Rosarians in their convention at Portland, Ore., last month. This rose has been named after Mr. Thomas' mother and is called "The Mrs. George C. Thomas Rose."

Dr. Robert Huey started Mr. George C. Thomas, Jr., in the latter's study and propagating of the rose. He has had his own rose garden for many years.

The very soul of our religion is missionary, progressive, world-embracing: it would cease to exist if it disregarded the words of its Founder.—*Max Muller.*

BISHOP HUNTING, OF NEVADA, TO BE HERE THIS MONTH

In our last issue of THE CHURCH NEWS we announced that Bishop Ingley would take confirmations in the Diocese during the month of November. He has found it impossible to fulfill his engagement, but I am happy to say that we were fortunate enough to secure the Right Rev. George Coolidge Hunting, D.D., Bishop of Nevada. I am sure this will be good news to the people of our Diocese.

We have always had a deep interest in the missionary work in Nevada, as our beloved Bishop Whitaker was called from that missionary jurisdiction to be Bishop of Pennsylvania. We also remember with gratitude the kindness of Bishop Robinson to us during the illness of Bishop Whitaker and Bishop Mackay-Smith.

I am sure we will all give Bishop Hunting a hearty welcome, and that his coming to Pennsylvania will give an added impetus to our missionary work.

THOMAS J. GARLAND.

SEMI-ANNUAL MEETING, CHURCH HISTORICAL SOCIETY

The semi-annual meeting of the Church Historical Society will be held in the Assembly Room of the Church House, Monday evening, November 13 at 8.15. The Rev. Clarence W. Bispham, S. T. M., of the Pro-Cathedral, will deliver an address on "Henry VIII and the Church of England."

REQUEST TO PARISHES

"The Field Secretary of the Educational Department is now ready and will be very happy to hear from all the Parishes in the Diocese who did not have Mission Study Classes last year. She will be very glad to tell all about them if any Parish will appoint a time when she may speak at a Woman's Auxiliary meeting, a Young People's meeting or at any time convenient. Please address

"Mrs. E. DeWitt Crawford, Field Secretary, Church House, 202 South Nineteenth Street, Philadelphia."

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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"Stand Behind The Church's Program"

Though the General Convention meets primarily for legislative purposes, it is a gathering of the great missionary forces of our Church. One could not fail to be impressed by the personality of our workers from the home and foreign field.

The Church papers have given in detail the record of the legislative work accomplished at the Convention, but in my opinion the outstanding feature of the sessions was the unanimity with which the Program of the National Council for the next Triennium was adopted. The presentation of the Program by Bishop Gailor, the wonderful address of Doctor Wood, and the superb exposition by Mr. Franklin, were so convincing that there was no question left in the mind of any hearer. This marks a great difference from the discussion of the Survey three years ago. Though it was adopted in 1919, there were many criticisms, and they did not stop with the adjournment of the Convention. We have heard them for three years past, but diminishing in number and in quality. Constructive criticism was helpful, and opposition to a new administrative system which has given such signal proofs of its efficiency is rarely heard.

But the change in the administrative work of our Church could not be carried through without encountering many difficulties, and we all owe a debt of gratitude to Bishop Gailor and to the Council for what has been accomplished. It is safe to say that no member of the General Convention would vote to go back to the old method.

This year the Program was adopted by a *unanimous vote* in the House of Bishops and in the House of Deputies. Let us take it as the Program of the whole Church, and realizing that the "field is the world," press forward with faith and zeal, not merely for the maintenance of the present work, but for the extension of the Master's Kingdom.

The Budget for the next Triennium is divided into two parts:

> **First: The maintenance of our existing general missionary work and administration of the same;**
>
> **Second: New projects — missionary, educational and social service—in all parts of the world where our Church is at work. (These projects comprise the necessary extension of our missionary work).**

Our Diocesan Budget will follow the same general plan, and the amount to be raised next year for each Parish and Mission for the general work of the Church, and for our Diocese, will be in the hands of our Parochial authorities by the time this issue of THE CHURCH NEWS is published.

All present at the Convention learned at first hand from the Missionary Bishops and other speakers, the tremendous opportunities before the Church. With the concrete details before us of the things which may be attained during the next three years, let us realize our responsibility and determine to seize the opportunities.

In the meanwhile we have but two months of the fiscal year before the new Program is effective. Let us do our utmost in this time to increase our offerings

so that they may be at least equal to the record of last year.

In closing, may I again remind our leaders that the Program was adopted by a *unanimous* vote. It is the Program of a united Church, adopted by our representatives. Therefore it is *our Program—yours and mine.* I earnestly urge every clergyman and every communicant of our Diocese to adopt the slogan brought back by the women, "Stand behind the Church's Program."

Thomas J. Garland

Awake! Arise! Advance!

Ezekiel saw a vision of living creatures and wheels, men and machinery. "The living creatures went every one straight forward, whither the spirit was to go they went." "The spirit of the living creatures was in the wheels."

This is good food for thought as we engage in another annual campaign, in fact as we view all church work.

First of all, the Holy Spirit, and through Him, the essential spirit of the task must possess us. Next we must put spirit into the work, and work with vigor and animation.

Then we must *go forward* whither the spirit directs. Convenience must not be considered; sacrifices must be endured; difficulties must be surmounted. That is the command and the challenge.

The "wheels" are to accompany the progress of the "living creatures." The machinery is to be filled with the spirit. Often, wheels are substituted for spiritual realities, and as long as the whirr of the wheels can be heard, we are satisfied, though the noise may be caused by the propeller being out of water, or the spirit not being in the wheels.

The emphasis of church work must be less on organization, more on product, less on magnifying methods, more on multiplying results.

The Church's call is "Ye have stayed in this place long enough." FORWARD.

Ultra conservatism is as dangerous as ultra radicalism, perhaps more so.

The approaching Advent cry is Awake, Arise, Advance.

F. E. S.

William Austin White

In the passing of the Rev. William Austin Smith, D.D., on September 27th, the Church has lost a distinguished Presbyter whose labors in parochial life and more recently in Church Publicity have been productive of much fruit.

In 1916, Doctor Smith became Editor of *The Churchman* which under his editorship maintained and extended its high standing in Church journalism.

He now rests from his labors. May light perpetual shine upon him.

MEN AND BOYS START THE CHURCH YEAR RIGHT

Thousands make a great point of beginning a new civil year with good resolutions, and with various ceremonies. Doubtless it does actually help most of us to set up a milestone to mark a stage in our journey, for it serves as a reminder of a definite stretch ahead as well as of that which is behind.

The Brotherhood of St. Andrew has for four years past urged every Parish and Mission in the Church to hold an annual Corporate Communion for men and boys on the first Sunday in Advent, the *beginning of the Church Year* —a time for good Christian resolutions made in the highest form through laying of self at the foot of the Cross.

More than 500 Parishes held such a Communion last year. May this movement continue to receive the guidance and blessing of the Holy Spirit.

Is *your* Parish planning for it?

Cards for notifying men and for hand distribution may be had from the Brotherhood of St. Andrew National Headquarters, 302 South Nineteenth Street, Philadelphia, Pa., at fifty cents per hundred.

HOLY APOSTLES PARISH CELEBRATES DEACONESS' ANNIVERSARY

Deaconess Helen S. Brookman completed ten years of Parochial work in Holy Apostles Parish on Sunday, September 24th. Special reference to her faithful and efficient labors during this incumbency was made at all the services by the rector, Rev. George H. Toop, D.D.

The 9th of October marked the anniversary of the birth of the Deaconess, and she was tendered a social evening by the parishioners in the Parish House. During the course of the evening a purse of gold was presented her by the parishioners. The rector made the presentation with eloquent words of greeting.

The Deaconess is in charge of the Primary and Intermediate Departments of the Sunday School, which work was emphasized through the unique act of having a number of the young pupils present her a flower from each one.

A large attendance revealed the great affection that is held for Deaconess Brookman throughout the Parish.

WEST PHILADELPHIA SUNDAY SCHOOL ASSOCIATION MEETS NOVEMBER 14th

The fall meeting of the West Philadelphia Branch Sunday School Association of the Diocese will be held Tuesday evening, November 14th, at the Church of The Epiphany, Sherwood, Fifty-seventh and Baltimore Avenue. The speakers and their subjects: The Rev. Chas. A. Rantz, "General Convention and Religious Education," and the Rev. A. R. Van Meter, "Week-Day Religious Education."

ADVERTISE THE CHURCH

Non-church-going people do not hear the announcements from the pulpit. Every member should feel that he or she has a duty to advertise the church by always speaking well of it, and inviting others to come with them.—*St. Matthias' Parish Register.*

The Campaign in Pennsylvania this Fall

By Reynolds D. Brown. *Executive Secretary of the Diocese.*

It was not practicable to make any definite plans for the Campaign in Pennsylvania this fall until the return of Bishop Garland and the delegates to the Portland Convention; not only did we need information from them as to the exact responsibility of the Diocese for General Missions, but also we needed their advice and guidance in making plans for the Campaign here. Immediately upon their return, the Executive Committee of the Council took up as its first business the making of plans for the Campaign for 1923. The first step was the determination of the quota of the Diocese of Pennsylvania for General Missions for the year 1923. The General Convention had fixed the quota of the whole Church for the year 1923 at $6,000,000; as the National Council has an income of about $500,000 from endowments, this left the sum of $5,500,000 to be apportioned among the different Dioceses and missionary districts for the year 1923. Pennsylvania's share of this figure is $470,000. This compares with the sum of $677,000 which has been Pennsylvania's quota per year for the last triennium. The principle of apportionment among the Dioceses established by the General Convention is that Dioceses shall be apportioned on the basis of the actual expenses of their churches as shown by their reports to the Convention, and it is upon this basis that the sum of $470,000 has been fixed for this Diocese for 1923.

It should be added that the General Convention has adopted some new nomenclature. The word "Program" covers all the plans of the General Church for the year. These plans comprise two parts. The first is the upkeep of the present missionary work of the Church; this is technically called the "Budget," and amounts to approximately $4,000,000 a year. The balance of the Program is technically called "Priorities," and is made up of over 800 objects which, according to the Program, should be accomplished in the next three years. It follows that of the total figure of $6,000,000 for 1923, $4,000,000 will be required for the Budget and $2,000,000 for a certain number of Priorities. It further follows that the quota of each Diocese is made up of a fraction (63 per cent. plus) for Maintenance, and a smaller fraction (36 per cent. plus) for Priorities or Forward Work. The quota of the Diocese of Pennsylvania is therefore divided into these two parts, $299,108 being Pennsylvania's share of the Budget for Maintenance, and $170,892 being Pennsylvania's share of Priorities or new work for the year 1923.

The next step was the preparation of a Diocesan Budget for 1923, and at the first meeting of the Council on October 12th, a committee was appointed to consider the matter, which committee reported at an adjourned meeting held on the 19th instant. The Diocesan Convention of 1922 had approved a Budget for the year 1923. This Budget contained items of Maintenance. These items will be found in the current issue of The Church News with information relating to each item.

This will make a total Budget of Maintenance in the Diocese of $201,971.71, and as Pennsylvania's share of the General Budget is $299,108, this will make Pennsylvania's share of the work of the General Church and the Diocese $501,079.71.

The Budget for Maintenance covers completely all of the work of the Diocese, except, of course, the support of institutions which either support themselves or are supported by the Welfare Federation. It also includes a reasonable contingent allowance to cover emergencies that may arise.

As to the Diocesan Budget for Forward Work or Priorities, the Convention had also adopted a Program. This Program included five items to which were added three others. These also will be found in The Church News of the current month.

The committee reported that it did not seem worth while at the moment to obtain estimates of the sums that would be required for these different projects. The committee recommended that the sum of $125,596.49 be fixed as the figures for Forward Work in the Diocese for 1923. This makes the total Diocesan Program for 1923, $327,568.20, which added to Pennsylvania's share of the Program of the General Church ($470,000) makes a total sum to be realized by the Diocese of $797,568.20, or 60 per cent. of the original quota figure for 1920 of $1,329,280.30. Attenion is called to the fact that the Diocese has given more than $600,000 for quota objects in 1920 and 1921, so that this figure for 1923 of $797,568.20 does not seem to be at all beyond possible realization, provided the Parishes will make a serious effort each to reach the full share.

The next step was the distribution of this figure of $797,-568.20 among the different Parishes and Missions. After careful consideration of several possible plans, it was decided to assign to each Parish and Mission 60 per cent. of its quota for the year 1920, which has been done. A committee has been appointed, of which the Rev. Mr. Stockman is chairman, to take up these figures with the representatives of the different Parishes and urge on them the acceptance of the quotas; the same committee was also instructed to consider the proper basis for apportionment hereafter, and to report to the Executive Council.

The last step in preparing the Program for the fall has been to suggest to the different Parishes how the Program for 1923 should be prepared for. The action taken by the Council in this respect is embodied in the bulletin issued by the Council to the clergy of all Parishes and Missions in which quite full instruction is given with reference to the Campaign. This bulletin, in addition to giving the figures above summarized so far as they were available at the moment, summarized the steps to be taken in the different Parishes this fall as follows:

(1) Distribution of literature, including four leaflets on the "General Program adopted by the Convention," "The Accomplishments of the Triennium," "The Spiritual Side of the Work," and "Stewardship."

(2) The study of the Program in Parish groups or Parish meetings by means of "The Story of the Program," and the "Program Presented; What Shall We Do With It?"

(3) The bulletin promises as far as possible to furnish leaders or Minute-men, who will either conduct classes on the Program or make addresses [illegible] ervices.

(4) The bulletin urged the holding of an annual canvass for the year 1923, and recommended Sunday, November 26th.

(5) It emphasizes that in addition to the Parishes' quota for Missions, the canvass should include the sums required for Parish expenses.

(6) It also suggested that the Vestry should be fully informed as to the Parish's quota for Missions, and should, if possible, adopt a system of self-apportionment of each Parish of the sum assigned to it.

(7) It asked for the appointment of a Parish Chairman and a Parish Committee.

It is believed that the foregoing presents a workable plan for the Diocese for the year 1923. It is needless to add that the plan will not work itself, and can only be successful if there is obtained for it a uniform endorsement by Clergy and Vestries, and uniform effort throughout the Diocese to raise the sums assigned to the different churches. By such effort

alone, we will in this Diocese be able to continue to grow in our work and missionary offerings in the manner prescribed by the action of the General Convention and of our own Diocesan Convention and also the Executive Council.

AS TO MISSIONARY CONTRIBUTIONS FOR 1922

The sums reported from the different Parishes and individuals as contributed for 1923 correspond very closely with the sums reported in 1921 up to October 1st of each year. It seems a fair assumption that this parallel will continue for the remaining months of 1922. If so, the Diocese will receive from normal sources approximately the same sum for Missions as in 1921, which will make it fall behind in its contributions the sum of almost $100,000 which was realized in 1921 by special appeals, one for Diocesan Institutions and another for General Missions. It was felt by the Executive Council that it would be very unfortunate for the Diocese to fall behind in its contributions to this large extent, especially as it is believed that many of our larger givers stand ready to help the Diocese if specially appealed to. The Ways and Means Committee has therefore been instructed by the Council to issue an appeal to the large givers of the Diocese, asking them to contribute towards a fund of $100,000, which fund shall be used for the purpose of either adding to our contributions to General Missions, or for the commencement of much-needed forward work in parts of the Diocese, at the discretion of the Council. It is earnestly hoped that the individual givers will respond liberally to this appeal in order that the year 1922 may stand on a reasonable equality with its predecessors, and also that our Bishop may feel that the work of the Diocese may not suffer during the year of his enforced absence.

CONVENTION PUBLICITY BREAKS ALL RECORDS

"An outstanding feature of the Portland Convention was the widespread publicity given to its proceedings in the columns of the newspaper press of the country," is the statement which comes from the Publicity Department of the National Council.

"Never in the history of the Church have its activities been reported in the secular press in such generous and amazing volume or with greater or more uniform accuracy. The Portland newspapers alone printed over 500 columns of news stories and illustrations on the Convention.

It is not possible yet, October 20th, to present any accurate total of what the newspapers printed on the Convention outside of Portland. There have been received already from a clipping bureau 6637 clippings from newspapers throughout the United States dealing with the Convention's work, and clippings are still pouring in."

In the Philadelphia newspapers upwards of sixty columns of newspaper space were given to the Convention proceedings.

The Christian Work, in its issue of October 7th, in an editorial on the Convention, makes this comment:

"The publicity given the recent General Convention of the Protestant Episcopal Church, held in Portland, Oregon, indicates one of two things, either that the nation has really become interested in religion and the work of the Church, or that most perfect publicity methods were employed. It may have been a little of both, but the fact is that the daily papers of the United States devoted whole columns to the proceedings daily."

ENROLL IN RED CROSS BISHOP GARLAND URGES

The following has been sent by Bishop Garland to the Clergy of the Diocese:

"Armistice Day will be observed on Sunday, November 12th, and I write to ask if you will on that day commend the work of the Red Cross and urge every member of your congregation to take advantage of the opportunity to be offered during the week for enrollment as annual members.

"The effort at this time is not to raise a large sum of money, but merely to enroll members, and I sincerely hope that every member of our Church in the Diocese of Pennsylvania will be enrolled in this noble organization.

"We are justly proud of our American Red Cross. It is ready at all times to give an immediate answer to every call of suffering humanity, at home or abroad.

"At the present time the Southeastern Pennsylvania Chapter of the American Red Cross is taking care of more than 7000 ex-service men and their families. These men are largely dependent upon it.

"The Chapter will be glad to supply a Red Cross flag which can be displayed beside the Stars and Stripes on Armistice Day. If you desire such a flag, please communicate with the Headquarters of the American Red Cross, the southeast corner of Eighteenth and Locust Streets.

"THOMAS J. GARLAND,
"Bishop Suffragan of Pennsylvania."

THE PATRONAL FEAST OF ST. CLEMENT'S CHURCH

Thursday, November 23rd, is St. Clement's Day and this feast of their patron will be kept with the usual elaborate ceremonies by St. Clement's Church, Twentieth and Cherry Streets.

First, vespers of the feast will be sung in the church, Wednesday evening, November 22nd, at 8 o'clock. The choir will be augmented by the choir from the Church of St. Martins-in-the-Fields and with trumpets and trombones from the Philadelphia Orchestra. The music of this service will be in charge of the American Guild of Organists. The sermon will be preached by the Rev. William A. McClenthen, D.D., Rector of Mt. Calvary Church, Baltimore, and will be followed by a festival procession and solemn Te Deum of thanksgiving.

At the festival service of Solemn High Mass at 11 o'clock on St. Clement's Day, Gounod's Mass of St. Cecelia will be sung by an augmented choir with accompaniments of harp and tympani from the Philadelphia Orchestra. The sermon at this service will be preached by the Rev. William Harmon VanAllen, D.D., Rector of the Church of the Advent, Boston.

On the following Sunday, November 26th, the music of the feast day will be repeated, with a solemn procession in the morning, and the preacher will be the Rev. John A. Staunton, Rector of the Church of St. Mary the Virgin, Sagada, Philippine Islands. There will be a missionary mass meeting in the evening, when after solemn vespers, Doctor Staunton will give an account of his great missionary work at Sagada.

GAME TO THE LAST

A dour old Scot upon his death-bed was informed by his wife that the minister was coming to pray with him.

"I dinna want enybody tae pray wi' me," said he.

"Well, then, he'll speak words of comfort tae ye."

"I don't want to hear words of comfort," said the intractable North countryman.

"What do ye want, then?" asked his perplexed wife.

"I want," was the characteristic reply, *"I want tae argue!"*

God is with us. Anchor yourself to that. He is not sitting up on a throne, an absentee landlord, letting the world shift for itself, and yet holding it accountable; He is with us here, right now, yearning to lift us all into happiness and lovingness.—*Anon.*

TOUCHING SOME OTHER NEEDS REPRESENTED IN DIOCESAN BUDGET

(NOTE—Twelve of our institutions are members of The Welfare Federation)

In addition to the important item of $66,201.71 to meet the necessities of Diocesan Missions the 1923 Budget provides the following:

FOR THE EPISCOPAL HOSPITAL..... $45,000

250 of its 500 beds are free. This year up to October 16th it had 52,329 free patient days, which may be visualized better as representing one patient given free treatment 24 hours a day for a period of 52,329 days. Last year the churches of the Diocese contributed only 6 per cent of the money needed for maintenance. In that year there was an income deficit of 7 per cent.

FOR CHURCH FARM SCHOOL..... $24,000

Located at Glen Loch, Pa. A wonderful new work for boys. Now has 60 boys. Consolidating early in January with Home of Good Shepherd and will have 90 boys. Erecting buildings for the physical, intellectual, vocational and spiritual training of 150 boys. Boys admitted between ages of 10 and 14. Mother must be sole support of family. Applications for admission are made by rectors.

FOR THE CITY MISSION..... $11,870

This is for the religious work only. The City Mission is a member of the Welfare Federation. Its social service work only is supported by the Federation. It is the obligation of the Diocese to see that the spiritual side of the work is adequately supported.

FOR THE SEAMEN'S CHURCH INSTITUTE..... $3,000

Applies to the support of the Church's representatives on the staff of the Chaplain's department. In 12 months 170 religious meetings held in the three centers with an attendance of 8093. Social service side of work supported by Welfare Federation.

FOR ST. JOHN'S HOUSE..... $2,500

Diocese is responsible for social service as well as religious work. Since March dispensary treated more than 500 patients; monthly attendance in three kindergartens averages 400; cares for children in hospitals and summer camps; sends sick mothers away for rest; conducts domestic training classes and a Sunday School which gives religious instruction to children of all nationalities.

FOR CHURCH WORK AT UNIVERSITY OF PENNSYLVANIA..... $600

A small amount to help out our Chaplain, who looks after 325 out-of-town students, all of them Episcopalians. Helps win for the Church other students without church affiliations. Regular and complete Church services held in old Church of Transfiguration, now headquarters for spiritual, social, educational and vocational work. Affairs of church conducted by students, of whom 200 are members. Students trained for future work as laymen, and helps recruiting for ministry.

FOR THE CHURCH TRAINING AND DEACONESS HOUSE..... $500

The oldest school in the country for training young women for Church work. Its graduates are doing the work of the Church in foreign and domestic missions fields, in parishes, hospitals, settlement houses and Church schools.

FOR CHURCH WORK AMONG THE BLIND..... $350

Goes to pay the salary of a Visitor, who is blind herself and who visits Episcopalians who are blind. Visits are made to them in private residences, hospitals and institutions. Helps to furnish guides to take them to church.

FOR CONTINGENT FUNDS..... $26,000

There are many needs in a large and growing work that come unexpectedly and cannot be listed. This amount is based upon experience. It includes $1000 for the Trustees of the Diocese to meet extraordinary demands; $10,000 to meet other unexpected demands which may arise in the Diocese as in any other large undertaking and $15,000 is a Special Contingency Fund to be able to take care of Diocesan Institutions in the Welfare Federation, and is based on the experience of the past summer when the Diocese cared for them during two of the summer months.

FOR MAINTENANCE OF EXECUTIVE OFFICE AND DEPARTMENTS OF RELIGIOUS EDUCATION, SOCIAL SERVICE AND PUBLICITY..... $20,950

FOR THE "CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA" $1,000

This is your monthly Church paper—interesting, illustrated, informing. One Dollar a year. Send your subscription to "The Church News", 1016 Arch Street.

$600

$500

$350

ADDITIONAL NEEDS IF THE CHURCH IN THE DIOCESE IS TO ADVANCE

What has been described relates entirely to maintenance, for which the Budget sets aside $201,971.71. But we are growing. FORWARD work, NEW work in many places must be done, and for that the Budget sets aside $125,596.49. Here is a partial list of immediate needs for FORWARD work:

FOR ESTABLISHMENT OF MISSIONARY WORK

1. Assistance towards erection of a church building at Collingdale.
2. Building a rectory at Drexel Hill.
3. Establishing new Missions in Tabor, South Philadelphia in or near the Girard Estate, and in the Northwood section and buildings for St. Giles. — $26,000
4. Erecting a Parish House for St. Gabriel's, Feltonville.
5. Contribution towards Church Community House, Morrisville.
6. New Parish House for St. Barnabas, Germantown.
7. Contributions for new buildings of Divinity School.
8. New Colored Mission at West Chester.

FOR ADDITIONAL DIOCESAN SERVICE

Employment of additional priests; to assist in Work Among the Foreign Born; to serve as Secretary of the Department of Religious Education and to serve as assistants in the General Missionary work of the Diocese. — $20,950

$1,000

Parish Quotas for 1923

For the first year of the new Triennium these quotas, allotted by the Quota Committee of the Executive Council, represent 60 per cent of the quotas for 1920 since the Budget is 60 per cent of that for 1920. It is essential that Parishes which exceeded their previous quotas, should continue their average gifts of the past Triennium.

IN PHILADELPHIA

Advocate	$5,659.70
All Saints', Moyamensing	2,364.55
All Saints', Torresdale	2,215.64
All Souls'	473.51
Annunciation	3,553.88
Atonement	6,763.22
Calvary, Northern Liberties	1,681.91
Calvary, Germantown	16,256.99
Christ, Philadelphia	8,567.16
Christ Church Chapel	3,499.41
Christ Church Hospital Chapel	.....
Christ, Franklinville	1,710.31
Christ, Germantown	8,169.57
Covenant	4,634.51
Crucifixion	947.91
Emmanuel, Holmesburg	1,565.86
Emmanuel, Kensington	1,176.10
Epiphany, Germantown	6,095.74
Epiphany, Sherwood	2,752.88
Gloria Dei	4,809.65
Good Shepherd, Germantown	.....
Good Shepherd, Kensington	1,657.51
Grace, Mt. Airy	15,573.95
Grace, West Philadelphia	4,816.60
Holy Apostles	27,159.43
Holy Comforter	1,725.78
Holy Comforter Memorial	1,359.77
Holy Communion	3,120.73
Holy Innocents, Tacony	1,437.94
Holy Trinity	32,299.60
Holy Trinity Memorial Chapel	2,179.19
House of Prayer	489.86
Incarnation	6,932.30
L'Emmanuello	216.46
Mediator	8,745.49
Merciful Saviour Chapel	.....
Messiah, Port Richmond	443.13
Phillips Brooks Memorial Chapel	567.15
Prince of Peace	3,627.50
Pro-Cathedral of St. Mary	4,544.86
Redeemer (Polish)	.....
Redemption	3,784.54
Resurrection	4,971.72
St. Alban's, Olney	2,013.94
St. Alban's, Roxborough	514.67
St. Ambrose	960.67
St. Andrew's, West Philadelphia	6,414.04
St. Augustine's	1,434.43
St. Barnabas, Germantown	535.49
St. Barnabas, Kensington	1,681.91
St. Barnabas, West Philadelphia	$1,466.97
St. Bartholomew's	1,187.10
St. Bartholomew's, Wissinoming	424.94
St. Clement's	21,650.38
St. Cyprian, Elmwood	15.23
St. David's, Manayunk	2,685.25
St. Elisabeth's	1,529.12
St. Gabriel's	50.24
St. George's, Richmond	1,902.52
St. George's, Venango	57.35
St. George's, West Philadelphia	2,228.09
St. Giles'	.....
St. James, Philadelphia	45,804.42
St. James', Hestonville	1,421.03
St. James', Kingsessing	2,199.53
St. James the Less	3,416.47
St. John's, Northern Liberties	1,027.58
St. John Baptist	1,051.51
St. John's Chrysostom	693.80
St. John the Divine	.....
St. John the Evangelist	565.63
St. John's Free	2,080.06
St. Jude and the Nativity	4,404.97
St. Luke's, Germantown	16,296.14
St. Luke's, Kensington	3,552.93
St. Luke's, Bustleton	431.32
St. Luke and the Epiphany	30,966.54
St. Mark's, Philadelphia	27,159.43
St. Mark's, Frankford	6,578.66
St. Martin's, Oak Lane	2,910.65
St. Martin's-in-the-Fields	20,065.46
St. Mary's, Hamilton Village	12,038.81
St. Matthews', Francisville	9,656.29
St. Matthias	4,263.00
St. Michael's, Germantown	7,035.95
St. Michael's and All Angels	418.81
St. Monica's	546.49
St. Nathanael's	2,202.88
St. Paul's, Aramingo	1,850.12
St. Paul's, Chestnut Hill	22,554.53
St. Paul's Memorial	2,870.61
St. Paul's, Overbrook	20,402.43
St. Peter's, Philadelphia	21,650.38
St. Peter's, Germantown	17,616.88
St. Philip's, Philadelphia	5,205.41
St. Sauveur	412.58
St. Simeon's, Philadelphia	3,931.77
St. Simon the Cyrenian	3,565.05
St. Stephen's, Philadelphia	21,440.23
St. Stephen's, Bridesburg	1,353.63

Parish Quotas for 1923—*Continued*

St. Stephen's, Wissahickon	$1,904.59
St. Thomas, Philadelphia	895.79
St. Timothy, Roxborough	5,565.19
St. Titus, Elmwood	173.79
The Saviour, West Philadelphia	22,783.03
Transfiguration	$542.03
Transfiguration Mission	.....
Trinity, Oxford	2,648.69
Trinity Chapel, Crescentville	.....
Zion, Southwark	651.13

OUTSIDE PHILADELPHIA

Ambler, Trinity Memorial	$2,223.70
Andalusia, Redeemer	.....
Ardmore, St. Mary's	6,901.28
Bala, St. Asaph's	7,718.95
Bristol, St. James	608.54
Bryn Mawr, Redeemer	19,329.86
Buckingham, Trinity	345.35
Centre Hill, Trinity	1.12
Cheltenham, St. Paul's	10,361.21
Cheltenham, Trinity	200.46
Chester, St. Luke's	395.66
Chester, St. Mary's Mission	27.44
Chester, St. Paul's	8,042.57
Clifton Heights, St. Stephen's	279.07
Coatesville, St. Cyril's	.....
Coatesville, Trinity	1,739.57
Collingdale, Trinity	635.11
Compass, St. John's	69.39
Concord, St. John's	43.94
Conshohocken, Calvary	5,787.08
Cynwyd, St. John's	2,604.22
Darby, All Saints'	1,289.27
Dolington, St. Wilfrid's	1.91
Downingtown, St. James	690.77
Doylestown, St. Paul's	960.67
Drexel Hill, Incarnation	.....
Eddington, Christ	765.13
Eddystone, St. Luke's	61.01
Edgely, St. Paul's Chapel	.....
Essington, St. John the Evangelist	.....
Evansburg, St. James	74.81
Fallsington, All Saints	41.08
Feasterville, Feasterville Mission	.....
Gulph Mills, Trinity	112.61
Gwynedd, Messiah	2,616.52
Great Valley, St. Peter's	276.49
Hatboro, Advent	421.84
Highland Park, Holy Sacrament	491.54
Honey Brook, St. Mark's	239.14
Hulmeville, Grace	31.75
Jenkintown, Our Saviour	9,548.81
Kelton, St. John's	32.43
Kennett Square, Advent	74.81
King of Prussia	.....
Langhorne, St. James	491.54
Lansdale, Holy Trinity	$263.44
Lansdowne, St. John the Evangelist	5,407.47
McKinley, St. Andrew's	9.17
Marcus Hook, St. Martin's	167.25
Meadowbrook, Huntingdon Valley Chapel	.....
Media, Christ	1,741.01
Morrisville, Incarnation	248.60
Morton, Atonement	474.95
New Hope Chapel	.....
Newtown, St. Luke's	454.37
Norristown, All Saints'	4,109.47
Norristown, St. John's	4,815.56
Norwood, St. Stephen's	664.54
Oaks, St. Paul's	241.82
Oxford, St. Andrew's	.....
Paoli, Good Samaritan	7,472.81
Parkesburg, Ascension	143.48
Phoenixville, St. Peter's	4,635.94
Pottstown, Christ	1,452.21
Prospect Park, St. James'	482.29
Quakertown, Emmanuel	44.66
Radnor, St. David's	1,818.22
Radnor, St. Martin's	3,412.31
Ridley Park, Christ	1,844.14
Rockdale, Calvary	439.22
Rockledge, Holy Nativity	1,533.40
Rosemont, Good Shepherd	14,424.26
Royersford, Epiphany	236.88
Somerton, St. Andrew's	11.65
Southampton, St. Columba's	31.98
Swarthmore, Trinity	612.22
Upper Merion, Christ	1,129.52
Valley Forge, Washington Memorial	1,210.31
Warwick, St. Mary's	41.63
Wayne, St. Mary's Memorial	9,702.42
Weldon, St. Peter's	635.11
West Chester, Holy Trinity	4,629.41
West Vincent, St. Andrew's	5.98
West Manayunk, St. Andrew's	.....
West Whiteland, St. Paul's	449.75
Whitemarsh, St. Thomas	2,909.05
Willow Grove, St. Anne's	305.31
Wyncote, All Hallows'	3,500.69
Wynnewood, All Saints'	1,578.47
Yardley, St. Andrew's	150.82

NOTE.—In a number of parishes no quotas were fixed for 1919. These amounts are to be fixed by the Quota Committee of the Executive Council after consultation with Rectors.

Was The English Church at Its Foundation Roman Catholic?

By Cecil Roberts

I understand by this question that reference is made to the Church of the English people, whose Apostle and first archbishop was St. Augustine of Canterbury.

At his arrival, the British Church, of which we thought last month, had almost entirely disappeared from present day England, for the simple reason that the Britons themselves had disappeared. For over a century, from about 440, the Teutonic pirates, comprising Anglos, Saxons, and Jutes, had been invading Britain and either exterminating or expelling the Britons. The consequence was that, save as slaves or mountain fugitives, the British people no longer existed in Britain, while in their place had settled the recent Teutonic invaders, who were of course entirely pagan. What was left of the British Church survived in Wales and the adjoining western stretches of England, but the great bulk of England was filled with pagan Saxon settlers. These, entirely distinct from the dispossessed Britons, were "the English" (Gregory's *"Non Angli sed angeli"*), to whom St. Augustine came to preach the Gospel in the Eastertide of 597.

Two other missions had touched on the island of Britain before St. Augustine landed, but they had made little or no headway among the English. St. Ninian, about 400, had evangelized Galloway, the southwestern portion of Scotland, just north of the Isle of Man and the Solway Firth. The people of this region were Picts, kindred to the Britains, but the mission of St. Ninian seems to have expanded in Britain little beyond this district. Still further to the worthwest, on the island of Iona, the Church of Ireland had planted a mission under St. Columba in 563. The Irish Church, under the vigorous evangelization of St. Patrick (389-461), had developed a thriving missionary consciousness, and St. Columba's mission at Iona not only Christianized the neighboring region, but sent its loquacious Irish missionaries far afield on the continent of Europe itself. Still, it is important for clear thinking to remember that these two missions had in no sense converted the English people. At the most they may have exercised some slight influence upon the coastal neighbors of Iona and Whithorn.

Thus it was to the heathen English at the end of the sixth century that St. Augustine came, and after the customary ups and downs of foreign work, his mission finally succeeded in spreading through much of southern and eastern England. Meantime in 634, Birinus had landed, from Rome and Genoa, to preach throughout south central England (Hampshire and Oxfordshire), and in 635 from Iona had come the saintly Aidan, who established his headquarters on the northeast coast of England at Lindesfarne, and planted the Church with much success across the northern and down through the north central districts. By the conference which met at Whitby, considerably south of Lindesfarne, in 664, the Canterbury Mission became dominant and solely authoritative for the whole of England, and in 668 was consecrated as Archbishop of Canterbury, Theodore of Tarsus, "the first archbishop," as Bede says, "to whom the whole English Church made submission."

Having thus surveyed most briefly the ground of our question, we shall try, for clarity, to answer it categorically. At its foundation, i.e., from St. Augustine to Theodore, 597-668, the English Church was Catholic, and was Roman, but it was not Roman Catholic.

The English Church was Catholic because its orders, creeds, sacraments, and worship were those of historic Christendom. It held the conciliac creed; its ministry was derived by episcopal succession from Continental Churches; its sacraments were common to Christendom; and its worship expressed the general devotional principles of the liturgical tradition. It was, moreover, in communion with the Catholic Church throughout the world. Archbishop Theodore is in his own person symbolic of all this: a Greek monk from the old Pauline Tarsus in Cilicia, after a long residence in Rome, becomes Primate of all England. There could be no doubt that the English Church was Catholic.

There can be as little doubt that it was Roman, if by Roman is meant that it derived its Church life from Rome, and that it looked to Rome as its head. St. Augustine was an Italian monk, of the Monastery of St. Andrew on the Caelian Hill in Rome, and he and his forty Italian companions undertook the evangelization of England at the command of the Roman pope, Gregory the Great. After the conversion of King Ethelbert and his court, Augustine—also at Gregory's command—returned to Arles in Gaul to receive episcopal consecration from Archbishop Vergilius, the pope's vicar for Gaul. Later Pope Gregory sent Mellitus and further Roman clergy to assist St. Augustine, and along with them the pall, a host of Roman relics, and ritual paraphernalia. Indeed I know of no scholar who questions the fact that St. Augustine's mission was Roman. For the other missions let the following facts speak. Ninian the evangelist of Galloway had learned his theology in Rome, and been consecrated by Pope Siricius, and we have the tradition that the fashion of his church was Roman in contrast to the wattel houses of his native land. As regards the Iona Mission, it must not be forgotten that it was a direct offshoot of the Irish Church, whose first Bishop, Palladius, was sent from Rome and consecrated by Pope Celestine, and whose canons distinctly made "the Apostolic See" the court of appeal.

Further, while the Iona enterprise developed certain ceremonial peculiarities of its own, we are furnished with a fairly definite picture of its ecclesiology in the correspondence of St. Columban, its famous missionary son, who preached the Gospel in Gaul and Italy, and was successively Abbot of Luxeuil in Burgundy and of Bobbio in Pavia, northeast of Genoa. While St. Columban cheerfully exercises an Irishman's prerogative of disagreeing with his superiors, and quite frequently instructs the popes how to run the Church, he is also firmly convinced that the Roman Church is "the head of all the churches" and that he and his fellow churchmen "are bound to the chair of Peter."

A similar relation would naturally hold for Birinus of Dorchester and Winchester, who was appointed by Pope Honorius I, and by him sent for consecration to the Archbishop of Milan at Genoa. Finally we know that Theodore of Tarsus was both appointed and consecrated by Pope Vitalian himself, and none in England spoke any word

WILL ANSWER QUESTIONS

Mr. Roberts, author of the series of articles on "Recurrent Questions in Church History" now appearing in THE CHURCH NEWS, will be glad to answer questions from readers which may be suggested by any of his articles.

Because of space limitations it is manifestly impossible to guarantee publication in full of all communications which may be received.

Correspondence with Mr. Roberts, however, is freely invited.

Under "Letters to the Editor," on another page of this month's issue, is a communication from one of the clergy of the Diocese, which has been referred to Mr. Roberts.

as to usurped power or unauthorized act. Thus the English Church was Roman.

It was clearly and distinctly not Roman Catholic in the present meaning of these words, however, for the reason that there was no Roman Catholic Church in existence anywhere at that time. This is the fundamental fact for Anglican Churchmen to keep in mind. The whole of Christendom was divided into five big divisions, headed by the cultural centers of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Each of these divisions was Catholic and each had its own national, linguistic, and local peculiarities.

In this geographical sense only was the Church in Italy Roman and Catholic, and it is precisely *not this* which "Roman Catholic" means today. None of those features which constitute Roman Catholicism as distinct from other groups of ancient Christianity had come into being by this seventh century. Such peculiarly Roman Catholic doctrines as Papal Infallibility, the Immaculate Conception, and Transubstantiation formed no part of the creed of the Church of St. Gregory. The distinctive Roman discipline by which a pope is above all law because he is the law was pointedly denied in this period, when the Sixth Ecumenical Council condemned Pope Honorius for heresy and cast him out of the Church with the damned. Even the modern papal claim to universal episcopal jurisdiction was explicitly denied by St. Gregory himself, in words which controversialists have strenuously striven to emasculate of meaning. Yet it is undeniably the above points which mark off Roman Catholicism from other Catholicisms today.

If it be replied to this, that after all union with Rome is the essential point of Roman Catholicism, we answer that as Anglican Churchmen we are quite prepared to enter into communion with Rome on precisely the same terms our fathers of the seventh century were—only we would emphasize that this means nothing less than the omission of all the favorite papal doctrines, and the right to correct and discipline popes when they make mistakes in theology. It is just because the Roman Catholic Church is so vastly different in creed and discipline from the Church, Roman and Catholic, of "Gregory our father," that as faithful children of him "who sent us baptism," we are not anxious for her communion.

The idea of progress in and through Christ is, I believe, the most powerful and man-moving reality in the world today.—*Rev. G. A. Studdert Kennedy, in "I Believe."*

JEWISH MISSIONARY WORK TO BE EXTENDED

Friends of the Hebrew-Christian Synagogue were overjoyed last month to learn that the General Convention had authorized the National Council of the Church to immediately inaugurate Jewish missionary effort on a wider scope.

The Rev. Doctor Caley, one of the Deputies to the General Convention and Chairman of the Jewish Committee of the Diocese, made the announcement at the service in the Synagogue on October 2nd. In many respects the service was a most notable one. It was the Jewish Day of Atonement, and for the first time since the inception of the Hebrew-Christian Synagogue a service was held there on that day.

The musical program included "Kol Nidrae," the well-known synagogue chant. The Scriptures were read in Hebrew by Mr. John Solomon, one of our lay missionaries. Mr. Harry Greenberg, the Diocesan missionary of Long Island, sang "Eli Eli," which aided in creating a most Oriental atmosphere. The service was somewhat patterned after the Hebrew routine of service for the day. The Rev. John L. Zacker preached on "Atonement—Jewish and Christian."

Doctor Caley expressed Bishop Garland's regret at his inability to be present, due to the Bishop having been detained in Portland. The Rev. Mr. Bispham, the Vicar of the Pro-Cathedral, brought greetings and expressed gratification at what he had seen and heard in connection with Hebrew Christian activity in the Diocese.

The President of the Hebrew Christian Alliance of America, Mr. Max I. Reich, and representatives of Jewish departments of other communions, dealt with the solemnity and significance of the great fast.

DAUGHTERS OF THE KING

The eighty-fifth Local Assembly of the Daughters of the King of the Diocese of Pennsylvania will be held in the Church House on Tuesday evening, November 14th, at 8 o'clock.

The Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh, will address the meeting. Mrs. Adam Denmead, of Baltimore, Md., who was President of the order for many years, will be present to tell of the Convention in Portland.

All rectors who may be thinking of forming chapters of the order in their Parishes are invited to be present.

DIOCESAN LIBRARY NOTES

The last of September brought to the Library, through the kindness of Mrs. George S. Gassner, the books which her late husband had bequeathed to the Library at his demise. Dr. Gassner's collection includes fifty-eight recently published volumes, many of them valuable because of their timely subject matter. There are a number of books also on the subject of spiritual healing, and on the Emmanuel Movement.

A new book, though not a recent publication, asked for by the Divinity School students and presented by the Board of Control, is "Introduction to the Creeds," by the Rev. G. F. Maclear. Also "The Girl," given by Mrs. G. P. Adams, written by Katherine Dewar, an Englishwoman, and of value to workers among girls.

October has brought a number of books here from the Philadelphia General Hospital, a gift there, but not applicable to the needs there. Miss Sands sent them here, hoping that they might be of use.

"The Book of Books and Its Wonderful Story" is just published, written by John W. Lea. A history of the Bible, as far as it can be traced, it is complete, well illustrated, and planned to interest the average reader, as well as the Bible student. It can be seen here.

MONTHLY LETTERS FOR CLERGY AT ST. CLEMENT'S CHURCH

A great need has been felt by many of the Clergy for more frequent opportunities to keep quiet days of Retreat for the deepening and strengthening of their own spiritual lives. The Clergy cannot always get away from their Parishes for a several days' Retreat out of town. So the Rector of St. Clements has arranged to have a Quiet Day for the Clergy on the first Monday of every month, beginning November 6th.

These Quiet Days will open with Mass at 9.30 and close with Evensong at 5. There will be short addresses at 11, 2 and 4. Terce, Sext and None, with Intercessions will be said between the meditations. A lunch to cost fifty cents apiece will be served in the Parish House.

The Rev. Samuel Booth has been invited to give the addresses on November 6th and the Rev. D. I. Odell, D.D., on December 4th.

There will be no personal invitations nor further notices sent out. Any and all of the Clergy of the city are welcome. The Rector of St. Clements will always be glad to know in advance of those who expect to have lunch, but failure to do this must not keep anyone away.

The Woman's Auxiliary Department

Edited by MRS. GEORGE WHARTON PEPPER

Domestic Committee

The Domestic Committee opened their first meeting for this year's work with an attendance of seventy-eight, fifty-two Parishes being represented. Two changes were made in the election of officers, for this year, Miss Mary Howland taking the place of Mrs. Clarence H. Clark, 3d, as secretary, and Mrs. C. Bradford Fraley taking Miss Margaret Montgomery's place as assistant treasurer. Three pledges were made to begin our year with, a $60 scholarship at Valle Crucis School in North Carolina, $200 premium on the life insurance policy Bishop Thomas carries for the benefit of his Missionary District of Wyoming, $300 towards the salary of Dr. Crafton Burke, physician in charge of the Hudson Stock Memorial Hospital at Fort Yukon, Alaska.

The next meeting will be about our work in the Philippines, when further plans for the winter will be discussed.

United Thank Offering

The glow and enthusiasm of the great Triennial, at Portland, reach clear across the continent to Pennsylvania. Their message to us is: "1919-1922 is over. God has blest us greatly. He has made us stronger. We must use the greater strength to do greater work, and *we must begin now.*"

So from this moment our prayers and gifts and work look forward to 1925, at New Orleans. Pennsylvania's United Thank Offering was $70,500. It came from 8,000 Pennsylvania women. In *amount* it was the largest given by any Diocese. New York came second with $55,302.33, Massachusetts third with $40,904.28. In *percentage of increase* we did not stand first, and in *number of givers* we did not even stand high. These facts mark out our task for this Triennium. We must try to open the eyes of the 30,000 church women of our Diocese who have not yet seen the vision or shared in the Thank Offering.

We have practically every Parish in the Diocese organized for the Thank Offering; but in nearly all of them we are very far from having all the women or even a large proportion of them, praying for the Offering and using "The Little Blue Box."

To train, send out and support women in the Church's work is our job. Every cent of the Thank Offering is spent on work for women by women. It is a great, heart-stirring task and we must set about our share of it with greater determination than ever before.

SPECIAL EVENTS TO REMEMBER

THURSDAY, NOVEMBER 9, 1922

Woman's Auxiliary All-Day Missionary Meeting, Holy Trinity Church, Nineteenth and Walnut Streets. (Box Luncheon.)

MONDAY, JANUARY 15, 1923

Missionary Mass Meeting (Place to be announced) 8 P. M.

THURSDAY, JANUARY 25, 1923

Educational Day, Church House, 202 South Nineteenth Street. 8.30 A. M. Celebration followed by Classes and Conferences.

Diocesan Committee

In point of numbers the first Diocesan meeting of the fall was nearly the largest we have ever had at any season of the year, which speaks well for the enthusiasm for the coming winter.

Mrs. J. Willis Martin was home rested and enthusiastic from her European trip. The matters taken up at this meeting promise a lively warfare here against ignorance, indifference and lassitude in the matter of Christian neighborliness. We heard with interest reports of the Convention of the colored members of the Church, and of the hospitality the city was offering to them during their stay. The matter of the Supply Bureau Work for the Diocese was taken up and the members were urged to make requisition at once for their sewing, as the garments are cut out and ready and a double supply of things is needed for the coming year. A report from the Co-operative Shop, 317 S. Twentieth Street, put new zest into collecting garments appropriate to be put on sale there. The shop has more than paid its way. A very enthusiastic report from Mrs. Hollingsworth gave all of those present a sudden vision of the Convention and the thrilling moment when the United Thank Offering was given. The matter of the Chaplains working for the City Mission, and especially their labors at the Philadelphia General Hospital, was brought to our attention. Many babies born there, baptized by our Chaplains and then taken home by their mothers with no clue as to their after career, raises a question as to our responsibility, not to speak of our opportunity to follow up these children and give them a chance to grow up into the membership of the Church.

We welcomed the new Diocesan Executive Secretary, Miss Mary Howland, who has made a good start in her work at the Church House. She had just returned from the General Convention.

Supply Department

The Supply Department has received from the Church Missions House, as its allotment of work for the coming winter, twenty-two personal boxes and twelve institutions.

The institutions of this Diocese have also asked for 13,500 articles of new clothing and household supplies. Twenty-five hundred knitted articles are included in one winter's work. The chairmen of the five committees of the Auxiliary have asked Mrs. Albert Lucas to be present at each of their monthly meetings for the purpose of answering questions and when necessary conveying information regarding the work. This plan is new and it is hoped that Auxiliaries will ask any questions that are puzzling them. St. Peter's, Germantown, and Phillip Brooks' Memorial Chapel during the past week invited Mrs. Albert Lucas to speak at their meeting. It is of material benefit to have the Supply Department in close touch with the individual Parishes.

Committee on Colored Missions

The speakers at last month's meeting were from the Triennial Conference of Colored Churchmen, which was holding its sessions in the Church of the Crucifixion, Eighth and Bainbridge Streets.

Bishop Delaney spoke of his immense work covering the states of North and South Carolina. He works harmoniously under five Bishops, overseeing 2,000,000 people.

Rev. E. E. Miller, of Petersburg, Va., spoke of the old dormitory of the Bishop Payne Divinity School, saying that he and the other graduates all came there as poor boys. They gratefully acknowledge that their education is due to the "Little Blue Box of the Woman's Auxiliary."

Rev. Alvin Russell, the eldest son of Archdeacon Russell, and acting principal of St. Paul's, Lawrenceville, Va., spoke of the increasing demand for education by the colored people of the

South. Three hundred scholars were turned away this summer for lack of accommodation. There was great rejoicing over the United Offering gift of $15,000 towards the $50,000 needed for the girls' dormitory, which is to be called Greely Hall.

Mrs. Baskerville, wife of the colored Archdeacon in the Diocese of South Carolina, said the lack of education is alarming. The children are running the streets while their parents are at work. The State cannot supply the schools. There are four halls which could be had if they had the funds and they think the School Board would let them have teachers.

Archdeacon Russell told of his trip to Liberia. He asks for the support of Bishop Overs' new work in Christianizing the savage tribes in the interior.

The plans for the Colored Committee as outlined by Mrs. Pharo are to finish raising the balance of $1500 of the budget of $5000 for the year 1922, most of which is for maintenance priorities.

Foreign Committee

The officers and delegates of the Foreign Committee assembled on September 20th eager and interested to begin the year's work. Through the courtesy of the Rector of Holy Trinity we are again to enjoy the hospitality of Holy Trinity Parish House, for which courtesy the Committee is most appreciative. In the absence of our president, Mrs. Charles R. Pancoast, who after the close of the Convention sailed with her husband for an extended trip through the Orient, the delegates were greeted by Mrs. Wm. J. Haines, first vice-president. Mrs. Haines will direct the work of the Committee this winter. She made a special plea that each delegate assume the responsibility that is rightfully hers for the success of the work in the year ahead.

The treasurer reported that the sum of $430 remained to be paid on the pledges assumed for the year 1922. The money received during the next three months will be used to meet this amount. In October we will pay two Liberian scholarships.

A very interesting account came to us in a letter from our friends, the Craighills, of their arrival back at Nangehang. It described in a very colorful manner each step of the way, how a band met them at the landing, how they were surrounded by their Chinese friends, bearing presents, of the invitations received for countless feasts, all of which they must attend in order that no one should feel hurt.

Another letter received by the committee and which also was read came from Kaio Matsu, a Japanese girl, a graduate of St. Agnes' School, who is in this country going through Goucher College. The Foreign Committee has been helping to support her and another Japanese girl during their college course.

Miss McGrath, secretary to Bishop Tucker, and a teacher in St. Agnes' School, was the speaker at the September meeting and gave us a very interesting survey of the various types of work being done by our church in Japan. One thing especially interesting she spoke of was the strength of the work in Osako, which is the great commercial centre. It is there that the English Diocese and ours come together, where there are three self-supporting Parishes in the English Church, and three of ours. This entitles them to become independent and an appeal will be made in April, when the General Convention meets, that an independent Diocese shall be established. A Japanese Bishop will be chosen and there is great interest and speculation as to whether he will be a suffragan.

The Foreign Committee extends a cordial invitation to any persons who whould like to come to its meetings as visitors, and hopes any such will make themselves known to the officers. Rare privileges are in store for us this winter, as Bishops Roots, Tucker, Overs, Kingsolving and others are coming to speak to us.

ELLEN FRAZIER TILDEN,
Secretary.

THE EDUCATIONAL DEPARTMENT

WEDNESDAY, NOVEMBER 8, 4 P. M.

Diocesan Bible Class. Subject: "The Missionary Message of the Bible." Continuing on Wednesday afternoons throughout the winter, open for all members of the Diocese.

MONDAY, NOVEMBER 6, 10.30 A. M.

Normal Mission Study Class. Subject: "The American Mission of the Church." Course of seven sessions. Text books used, "Foreigners or Friends," "Wanted—Leaders."

SECOND TUESDAY IN NOVEMBER, LENT AND MAY, 3 P. M.

Regular meeting of the R. L. M. Mission Study Class Alumnae.

SECOND TUESDAY IN EACH MONTH, 12.15 P. M.

Regular meeting of the Council of the Educational Department.

Notice to Parish Branches

If any Parish Auxiliary has anything of interest which it thinks would be helpful to other Auxiliaries, please send it to the office of the Woman's Auxiliary, marked for Department of Diocesan News.

Indian Committee

The Indian Hope Committee held its regular meeting on October 25th, too late for this issue. A report will be given in the next issue of THE CHURCH NEWS.

SAILORS' DAY, NOVEMBER 12

By resolution of the General Convention, the second Sunday in November each year is designated Sailors' Day. All religious bodies are invited to cooperate in observing the day in recognition of the services of officers and men of the Merchant Marine.

This year Sailors' Day will be observed on November 12th. Arrangements have been made to hold two services on that day, one in the morning at the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, and the other in the evening at the Memorial Church of St. Paul, Fifteenth and Porter Streets. These services will be in a measure a memorial to the late Rev. George S. Gassner, who in the last two years was temporarily in charge of each of the two Parishes.

At both services the Rev. Percy R. Stockman will speak. The offering will include such contributions as have been received by that time toward a memorial room in the new Seamen's Church Institute building, to be known as the "Gassner Memorial Room."

MISSIONARY SALE AND EXHIBIT

Church House Wednesday, November 15, 1922. Open 10 A. M.

Articles will be on sale from our Missions in China, Japan, Philippines, Hawaii and Porto Rica.

Baskets, brooms, chairs, rugs made by the Southern Mountaineers, Negroes and Indians.

There will be some person to give information about each Mission represented.

All money from the sale of Mission goods will be sent direct to the Mission represented.

English, French and American Mission cards and calendars of various kinds.

We are happy to announce in connection with the sale a Loan Exhibition of very beautiful vestments.

We hope the Diocese will lend its full support to this new venture of the Educational Department.

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For Activity

Stir up, O Lord, we beseech Thee, the wills of Thy people in this Diocese. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the Sacrament of the Lord's Supper return. May the inactive renew their interest in the Church, and may we all work and pray daily for the prosperity of our Diocese and the extension of Thy Kingdom among men, through Jesus Christ our Lord. *Amen.*

For Seamen's Organizations and Workers

Almighty God, the Father of our Lord Jesus Christ, we implore Thy blessing upon all organizations throughout the world engaged in ministering to the welfare of seamen. Give wisdom to all who have undertaken to direct the management of their interests.

Endow with judgment and strength from on high the Executive Officers, Chaplains, Missionaries and all associated with them: direct and prosper all their doings to the advancement of Thy glory.

Grant, we beseech Thee, that the Seamen and Boatmen gathered from all nations of men who dwell on the face of the whole earth may find within the walls of the Institutes and Missions deliverance from danger and strength against temptation, inspiration to nobleness and purity, and, above all, such influence as will lead to their repentance and salvation through faith in Thy blessed Son, Jesus Christ our Lord. *Amen.*

For The Annual Campaign

Almighty God, grant Thy success to the Nation-Wide Campaign. Incline the hearts of the members of the Church to answer this call to service. Lead the strong men who have served their country to enter Thy ministry, and the women to work for Thee, that through the Christ who gave Himself for others the great burden of the world may be lifted.

Use us, we pray thee, and all that we have and are for His Sake. *Amen.*

Thankfulness

Most gracious God, we give Thee hearty thanks for this good land in which our heritage is cast; for freedom to worship Thee; for the glory of a people set at liberty; for the government in which we share; for the prosperity with which Thou hast blessed us. Keep us ever mindful of the responsibilities thereby laid upon us, and faithful to our trust. May our lives, O God, be of thanksgiving unto Thee, for all thou hast given and for all which thou hast forgiven; for thy hidden blessings, and for those which we have neglected; for every gift of nature or of grace; for our power of loving; for all that thou hast yet in store for us; for everything, whereby thou art drawing us to thee and to thy Son Jesus Christ, our Lord. *Amen.*

A PREACHING MISSION AT ST. CLEMENT'S

Priests from the Community of the Resurrection, Mirfield, England, will hold a two weeks' preaching Mission at St. Clement's beginning on Septuagesima Sunday, January 29, 1923. The Mission will be in charge of the Rev. Frederic King, C.R., one of the younger priests of the Community, who did conspicuous service in the late war and was given the distinguished service order. His assistant in the Mission has not been named, and it is hoped the complete details may be announced in the next magazine. The Clergy at St. Clement's Church wish this Mission to be diocesan in its scope, and the co-operation of the city Clergy with their prayers and by making it known to their friends and congregations is most earnestly desired.

As the earth needs the sky, as the flower needs the sun, so the soul needs God.—*Stanton.*

DEACONESS' HOUSE REOPENS AFTER SUMMER VACATION

Opening services were held at the Church Training and Deaconess' House, 708 Spruce Street, on Wednesday, October 4th, following the summer vacation season. The Rev. J. DeWolf Perry, D.D., the Warden, delivered an address in the chapel where the services were held. Seven were admitted in the Junior Class. Vacancies in the faculty caused by the removal from the Diocese of the Revs. Henry M. Medary, George L. Richardson and George J. Walenta, have been filled by the Rev. Percy L. Urban, the Rev. Edward M. Jefferys and the Rev. Royden Keith Yerkes.

Courses of study in the Bible, the Prayer Book, and Church History are open to Sunday School teachers and other Church workers who may, without cost, attend as day scholars.

Every substantial grief has twenty shadows, most of them your own marking.—*Sydney Smith.*

CHURCH HISTORICAL SOCIETY

"During the last year the President and the Librarian of the Church Historical Society have classified and catalogued the documents in our possession. We have placed them in cases according to topics and authors.

"We have special sections on Missions, Christian Education, Social Service and Liturgies. We have received valuable documents from the Rev. G. W. Hodge, D.D., Mr. H. W. Wilson, Mr. W. N. Wanzer, of the Diocese of Albany; Mrs. J. H. Sachse, Miss Mary Blakeston, Mr. J. E. Haversteck and the Rev. Walter Gwynne, D.D., of the Diocese of Newark.

"We have no money to purchase books and documents, but depend on contributions to pay current expenses. We are glad to receive gifts of books and documents of national interest and to furnish information on matters of Church History.

"Robert G. Osborn,
"Librarian."

Creating A Bible

A Bible presupposes two creative elements: a literature and a religion. Before there can be a Bible, there must exist a literature out of which certain parts can be selected to form the Bible. Still there is no Bible, however, until there has been developed a religion of vitality and spiritual discernment sufficient to make this selection. It is only when the literature has been spiritually selected and religiously recognized that it functions as a Bible.

These primary principles can be quite obviously seen at work in the creation of the Old Testament. As the first element we have the national literature of the Jewish people from the eighth to the second century before Christ. So far as the composition of this literature goes, it follows the general lines of literary evolution among other peoples. At the start then come the racial folklore and heroic legends of an already far distant past. Thus the earliest of the Old Testament stories, such for instance as the Origin of Giants (Gen. 6:1-4) or the great Triumph Song of Deborah (Jud. 5), correspond quite plainly to the sagas of Scandinavia and to some of the oldest tales in Homer.

Soon, however, crude narratives like those of Samson give place to the lofty religious utterances of the Prophets, of which the first perhaps was Hosea. The Prophets cover the truly creative period of Jewish literature, roughly from 750 to 450 B. C., and their writings may be regarded as the distinctly original contribution of Judaism to universal religion. They constitute for the Jews what Plato and the philosophers were to the Greeks, the high point of their literary and religious activity. As St. Clement of Alexandria pointed out long ago, the Jewish Old Testament and the Greek philosophies were the twin tutors ordained of God to lead their respective peoples as far as the vestibule of that Divine School, within which the only Master is Christ.

Finally in the steadily diminishing glory of the Jewish nation, enslaved by one people after another, we note the decadence of the national literature. The great classics still survive as models to be copied, as is the case of Jonah and Daniel, but in general the literary excellence is not high.

All this, however, gave only a literature. It was by no means the creation of the Old Testament. This came into being only when Jewish religion sanctified and codified this literature into what we call the Old Testament Canon. Probably the first portion to be recognized officially as Sacred Scripture was the larger part of Deuteronomy, as it was proclaimed to the people under King Josiah in 621 B. C. Later on, in the great return from exile under Ezra in 444, a still larger flock of the Old Testament was canonized, but it is somewhat surprising to realize that not until well on into Christian times (90 A. D. and even later), was the Canon of the Old Testament definitely closed. It is practically certain that none of the Apostles could have rattled off the books of the Old Testament as unhesitatingly as can many confirmation candidates today! Not until their controversy with the Christian Apologists of the second century was there finally brought home to Jewish theologians the distinctive limits of their own sacred library. By that time, however, Jewish literature and Jewish religion had both performed their task, and the child of their creation was the full-fledged Old Testament, recognized and received both by Jews and Christians alike, as the inspired Word of God.

THE REV. ROBERT G. OSBORN DIES IN HOSPITAL

The Rev. Dr. Robert Gilbert Osborn, Librarian of the Church Historical Society, died October 3rd in a local hospital following an operation. Doctor Osborn's home was at 742 North Twenty-third Street. He is survived by a widow.

Born in New Haven, Conn., October 26, 1855, Doctor Osborn was graduated from Yale with the class of 1877 and later from the Berkley Divinity School in 1884. He received his degree of Doctor of Divinity in 1908 when he was graduated from the Philadelphia Divinity School. He was ordained to the priesthood in 1885 by Bishop Scarborough.

His first charge was at Christ's Church, Elizabeth, N. J., where he served from 1885 to 1886. For the next four years he served as missionary in the Diocese of Albany, N. Y., and from 1890 to 1893 he was connected with the Diocese of Kearney. He was with St. Andrew's Church in Buffalo for one year. He served four years as rector of St. Andrew's Church in Baltimore, Md., and then as missionary in the Diocese of Fond du Lac, Wis. He then became rector of the House of Prayer, Lowell, Mass.

In 1905 he became an assistant in the Church of the Evangelist, which was in Catharine Street below Eighth, in this city. He then had charge of the Chapel of St. Michael and All Angels in this city for one year, and subsequently became Librarian for the Church Historical Society.

The Clerical Brotherhood appointed a committee, composed of the Rev. Dr. George C. Foley, the Rev. Dr. G. Woolsey Hodge, D.D., and the Rev. H. M. G. Huff, to draw up a resolution of tribute to the memory of Doctor Osborn.

Funeral services were held at 11 o'clock Thursday morning, October 26th, in Calvary Church, Forty-first and Brown Streets. The Rev. Charles L. Steel, rector, officiated. Interment was in New Haven.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God.

—Bishop Whittle.

"I hope you are not afraid of microbes," apologized the paying teller as he cashed the school teacher's check with soiled currency.

"Don't worry," said the young lady. "A microbe couldn't live on my salary."

—The Seamen's Journal.

General Convention Deputies Describe Portland Gathering

Inspiring and interesting details ot the Portland Convention were given in a number of meetings during the past month by the Bishop Suffragan and the Clerical and Lay Deputies.

Bishop Garland and the Clerical Deputies appeared before the Clergy of the Diocese on October 16th in the Church House at one of the largest attended Clerical Luncheons ever given. Two nights later, also in the Church House, the Bishop Suffragan and the Clerical and Lay Deputies addressed the Church Club. Other meetings were addressed by individual Deputies and by the Bishop Suffragan.

In all the meetings emphasis was given to the reverence, spiritual value and evidence of real co-operation manifested in the work accomplished by the House of Bishops and the House of Deputies.

Bishop Garland told how the Convention gave its unanimous endorsement to the Program and Budget for the next Triennium. "We are now entering on the next Triennium," the Bishop said, "and whatever our individual opinion may be let us accept it and loyally work for it as the Program of the Church."

Colonel Barba, Mr. Bonsall and Mr. Earle each dealt with the Program. Colonel Barba explained how it was prepared. Mr. Bonsall described it as "business program involving a spiritual work." Mr. Earle told of the important work done by Mr. Bonsall in committee for the Program. If it had not been for Mr. Bonsall, he said, the Convention might have adjourned without the House of Bishops ratifying the Program.

"Mr. Bonsall discovered as the Convention was reaching the hour for adjournment that the Bishops had not considered the ratification measure. Fifteen minutes more and there would have been chaos had not Mr. Bonsall gone over to the House of Bishops and discovering the situation remedied it."

"The Church is stronger, better and happier as a result of the Convention," Doctor Tomkins said at the Clerical Luncheon. "I doubt whether there ever has been a Convention where there was so much good feeling. One of the remarkable features was the evidence of a unanimous desire to help and forward the work of the Church."

Doctor Taitt, in recounting the action on Prayer Book Revision, directed attention to the fact what was done must be passed on three years hence. "No one need fear," Doctor Taitt said, "that anything rash or radical or ill considered was done. The services have been touched up in the line of improvement. I do not think anything was done in the Revision that affects doctrine."

The Rev. Dr. Jefferys in describing "The Personnel of the Convention," paid a tribute to the press and people of Portland. "The newspapers gave us plenty of space and the people gave us a generous and open-hearted reception at all times. The spirit of the Convention was reverent and efficient. There was little or no sectionalism and little or no partisanship."

Doctor Caley stressed the evidences of unanimity which characterized the proceedings. "Missions formed one of the important features of the Convention," Doctor Caley added, "and much excellent work was done." Doctor Caley declared the Convention sermon, preached by Bishop Lines, was one of the most remarkable he ever heard. "It was Christian, catholic and courageous." He paid a tribute to the Woman's Auxiliary of Pennsylvania in maintaining the leading position in its United Thank Offering.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

Parish in extreme northeast Philadelphia wants a shuffleboard for its men. Can anybody help out?

A retired clergyman has brought to the Educational Department of the Diocese, two cassocks, black scarf, and linen Eucharistic vestments. All have been used, and are offered at half price. They can be seen at Room 23, Church House.

A gentleman in the northeast section of Philadelphia has a square piano in good condition which he wishes to give, preferably, to a Mission. Diocesan Exchange Bureau will give information on request.

New Mission (colored) in Chester County would appreciate donation of a lectern or reading desk, communion rail and chairs which can be used in services or Sunday School.

Rector of Parish on Main Line has two small portable organs and a fine gas chandelier to donate to any Parish or Mission needing same. Gas appliance can be converted easily to electric.

Mission in the northeast would appreciate the donation of a Font, a small one preferably.

LOCAL BROTHERHOOD MEETING

The Philadelphia Local Assembly of the Brotherhood of St. Andrew held its fall meeting at the Church of the Atonement in West Philadelphia Thursday evening, October 19th. The speakers were the Rev. Dr. Z. B. Phillips, the new Rector of the Church of The Saviour, and Mr. Edward H. Bonsall.

The Rev. Dr. Bispham, vicar of the Pro-Cathedral, made a strong appeal for lay speakers to help in the work of street preaching in the neighborhood of the Pro-Cathedral, and a number took part in the general discussion. Percival Granger, of the Church of the Saviour, presided.

SPECIAL NOTICE

Bishop Garland has been trying to locate two sisters of the late Rt. Rev. Charles R. Hale, Bishop Coadjutor of Springfield in the state of Illinois.

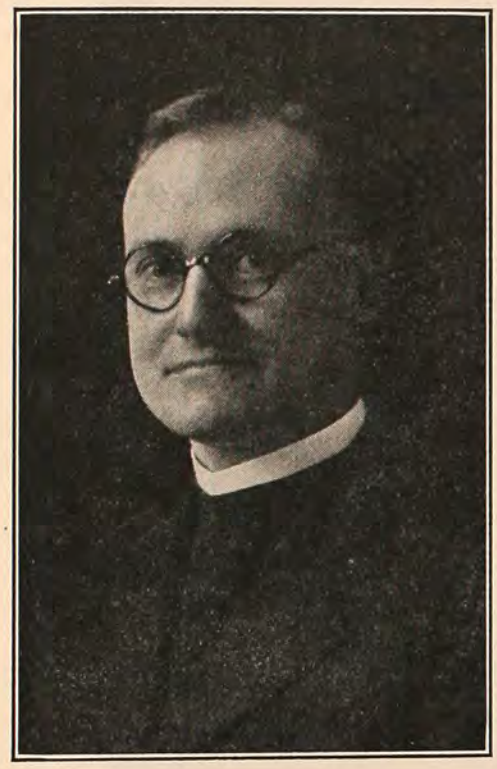
The sisters, according to the latest information, were living in Philadelphia some years ago. If any reader of THE CHURCH NEWS can help Bishop Garland with any information that may help in locating Bishop Hale's sisters it will be greatly appreciated.

Bishop Hale died on Christmas Day in 1900.

Every one of us has a cross to bear. God never mistakes the measure of our strength. He knows when we stagger under the weight laid upon us. He knows, too, when we uphold it. How much we lose when we allow the suffering to weaken our characters instead of strengthening.—*E. du Maurier.*

Once there was a Chinese laundry. Then it became a store. Then it became a church. For ten years it served in this capacity, and from it has come a group of forty-seven communicants and 100 children who, this year, have acquired their own new building, St. Philip's Chapel, New Orleans.

CHURCH OF THE ADVOCATE CELEBRATES TWENTY-FIFTH ANNIVERSARY



THE REV. J. H. LEVER

The Memorial Church of the Advocate, Eighteenth and Diamond Streets, celebrated its twenty-fifth anniversary on Sunday, October 8th; the occasion also marking the Institution of the Rev. John H. Lever, the new Rector of the Parish.

Services began with a Corporate Communion at 8 o'clock for the men of the Parish. At the regular morning service which followed, the anniversary sermon was preached by the Rev. Henry M. Medary, for twenty years Rector of the Advocate, and who resigned last spring to accept the rectorship of St. Thomas's, Taunton, Mass. At this service the new rector was Instituted by the Rev. Norman Van Pelt Levis, D.D., acting for the Bishop. Doctor Levis is Dean of the Convocation of North Philadelphia. The keys of the church were formally presented to the new rector by James Whittington, who is 85 years old and has been Rector's Warden for virtually the entire lifetime of the Parish. The anniversary service concluded with a musical festival service in the afternoon, at which the choir was augmented by soloists and instrumental music.

The Rev. M. Lever, a sketch of whom appeared in the October CHURCH NEWS, is the third rector the Parish has had in its twenty-five years, the first rector being the Rev. Dr. Sylvester; Mr. Medary followed Doctor Sylvester.

DEDICATE MEMORIAL TABLET AT ST. MARK'S, FRANKFORD

In honor of the ninety-five men who served their country in the late war, a memorial tablet of limestone was dedicated in St. Mark's Church, Frankford, on the seventeenth Sunday after Trinity, October 8th. Representatives of the Army, Navy, Grand Army, Spanish War Veterans, Veterans of Foreign Wars, American Legion and Canadian and British War Veterans attended the services.

In addition to the tablet, a large American flag, gift of the choir in memory of the late Rev. John B. Harding, for many years rector of St. Mark's, was also dedicated and placed alongside the tablet. The sermon was preached by the Rev. Leslie F. Potter, present rector. Assisting in the services were the Rev. Robert R. Windley and the Rev. James McClintock, both of whom were recently appointed curates at St. Mark's.

The musical portion of the service included an organ recital by Mrs. F. L. Dale and special anthems by the choir, under the direction of Joseph Waldman, Jr.

PIERCE MEMORIAL WINDOW DEDICATED AT ST. MATTHEW'S

As a memorial to the Rev. Charles Campbell Pierce, a beautiful window was dedicated with appropriate services in St. Matthew's Church, Eighteenth Street and Girard Avenue, on Sunday morning, October 8th.

From 1908 to 1920 Doctor Pierce was rector of St. Matthew's. During the World War, under leave of absence from the Parish, he rendered distinguished service as Chaplain and Colonel in charge of the Graves Registration Service of the United States Army in France. He died in Tours, France, in May, 1921, four weeks after the death of his wife.

The Rev. C. Herbert Reese, who succeeded Colonel Pierce as rector of St. Matthew's, officiated at the dedication services. Captain W. B. Pierce, U. S. A., brother of Chaplain Pierce, unveiled the window. Franklin Spencer Edmonds delivered the dedicatory address. Chaplain Thomas E. Swan, U. S. A., offered the prayer of dedication. Edward H. Bonsall, Rector's Warden, was chairman of the Memorial Committee.

The window is a conception of the vision of Cornelius, the Roman centurion. It shows the centurion on one knee holding aloft a spear and a shield, and looking upward into the face of an angel standing by his side. Above the angel is a representation of the sun, in the center of which is an inscription —*"Thy prayers and thine alms are come up for a memorial before God."* At the base of the window appear the insignia of a Lieutenant Colonel; also the Distinguished Service Medal and the Cross of the Legion of Honor.

CHRIST CHURCH, GERMANTOWN, TO CELEBRATE 70th ANNIVERSARY

THE REV. C. H. ARNDT

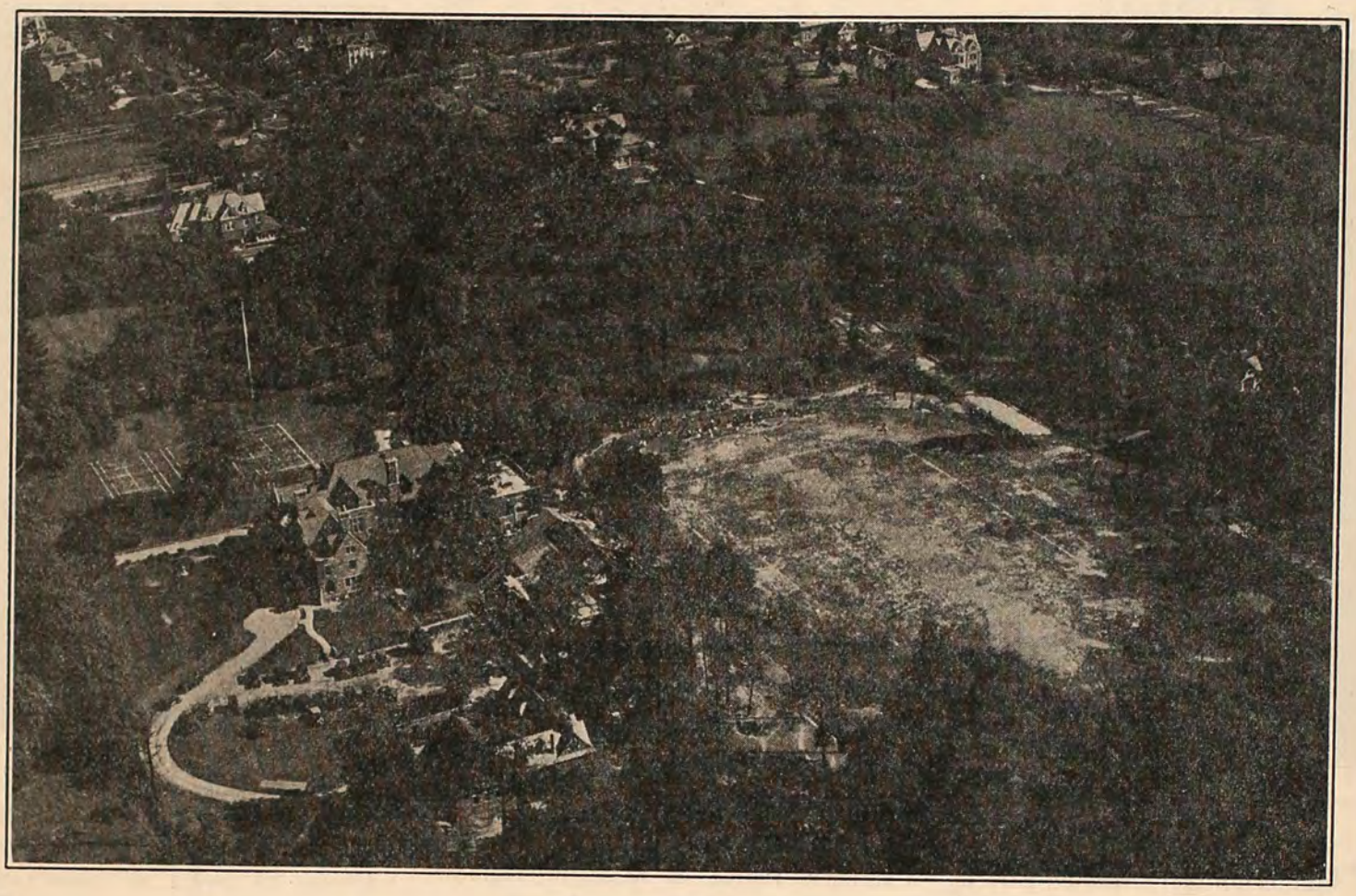
Christ Church, Germantown, the Rev. Charles Henry Arndt, D.D., rector, will celebrate its seventieth anniversary, beginning Sunday, November 19th, and extending to and including the following Sunday. An elaborate program has been prepared.

There will be a celebration of the Holy Communion at 7.30 in the morning of the 19th. Doctor Arndt will preach a historical sermon at the 11 o'clock service. In the afternoon the Church School Service League will hold services at which there will be addresses by four of the clergy of the Diocese, all of whom were boys in Christ Church Sunday School. They are the Rev. James H. Lambert, rector emeritus, St. David's, Radnor; the Rev. Philip J. Steinmetz, rector, St. Paul's, Jenkintown; the Rev. J. K. Moorhouse, rector, Calvary, Conshohocken, and dean of the Norristown Convocation; the Rev. Stanley V. Wilcox, rector, Memorial Church of St. Paul, Philadelphia. There will be a missionary service at night.

Colonel Sheldon Potter, a member of the Vestry; Roland S. Morris, Reynolds D. Brown, Executive Secretary of the Diocese, and others will speak at a men's meeting on Tuesday night. Friday night there will be a Parish reunion. On the following Sunday morning the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, will preach the anniversary sermon and at night United States Senator George Wharton Pepper will address a meeting of all the organizations of the Parish.

Doctor Arndt has been connected with Christ Church thirty years, twenty-six of which he has been rector and the early four years as an assistant.

View of The Episcopal Academy from an Air Plane



The Episcopal Academy

This institution was founded in the year 1785, under the auspices of the Rev. William White, D.D., afterwards the first Bishop of Pennsylvania, and other gentlemen connected with the Church in Philadelphia, "on account of ye unjust and unconstitutional act of ye Legislature, in ye invasion of ye chartered rights of ye college, academy, and charitable schools of ye city of Philadelphia; which had occasioned dissatisfaction in ye minds of a great proportion of ye citizens, and especially those of ye Episcopal Church; ye members whereof had contributed more than those of any other communion, to ye establishment and ye support of ye said Seminary."

It is a far cry from 1785 to 1922, but the echo is clear and strong. The Episcopal Academy recently opened its doors for the 138th year of its establishment.

It is disheartening, to put it mildly, that an institution of such quality and antiquity, holding a position for secular education that is unquestioned, and an association of alumni who for the past hundred years have served their city and their church in a variety of works, should no longer find itself a center of diocesan interest.

In the main building of the Academy's new home at City Line and Berwick Road, Overbrook, a room has been set aside by the Head Master for the alumni of "Episcopal."

This room is the length and width of the entire building. The walls are well covered with the pictures of bygone days, pictures of hundreds of familiar figures who walked the streets of Philadelphia in years past and filled the pews of the great centers of Christian worship in our Diocese. Pictures of the Academy's representatives in every field of scholastic activity, banners in great number and diversity of color, the signs of conquest. Carved stalls bearing the names of distinguished leaders recall cherished memories of "the old school," and stand a silent witness to graduates "of whom the greater part remain unto this day."

In the center of this room great trophy cases are filled with the rewards of further hard-fought, well-earned victories on the gridiron, diamond, cinder path, river and gymnasium. This room is alive with happy memories of school boy struggles in the name of a wonderful school. A veritable paradise for the journalist, and a happy hunting ground for the "old grad" whose years melt away before the challenge of his boyhood.

The school is established academically, and since the coming of the present Head Master the enrollment has reached its utmost capacity, and applications continue to pour in. This is no struggling diocesan institution seeking financial support to insure its very existence. Of a truth this school is a cornerstone of virility, a church school for boys run by men and supported by a powerful and enthusiastic association of trustees and alumni.

This is no advertisement. The Academy does not need that. But it is an earnest plea to you as Churchmen. The Academy of the Episcopal Church rightly demands its birthright, its heritage. The school wants Churchmen to use their own diocesan institution, but in the meantime the school cannot "mark time."

Is *your* boy at *your* school?

Is *your* boy on the Head Master's waiting list?

These are the questions the Alumni Association dares to ask.

WITHIN

"And not for signs in Heaven above,
Or earth below they look,
Who know with John His smile of love,
With Peter His rebuke;

In joy of inward peace, or sense
Of sorrow over sin,
He is His own best evidence—
His witness is within."

—*J. G. Whittier.*

TEACHERS, ATTENTION

The Church Normal School is an opportunity you cannot afford to neglect. Training for service and leadership is the keynote of the year, a watchword of the General Convention.

You can arrange to give one night a week for four months to receive training in Child Psychology and Pedagogy, in Church School Ideals and in Church History.

You *ought* to arrange to give one night a *month,* for definite help in your class work.

All this, the Church Normal School gives on Thursday evenings at the Church House, and on Monday evenings at St. Philip's Parish House in West Philadelphia; 7.30 to 9.45 at both places.

One school has twelve of its teachers attending. How many has your school?

Out of 3000 teachers in the Diocese, at least 25 per cent. ought to be enrolled.

Extension classes have been requested and are being held in several parts of the city and Diocese under the leadership of Mrs. John Loman.

In addition to this opportunity, Doctor Caley is conducting teacher training lectures in many Parishes, and under the auspices of Mrs. Pilsbry, many Mission Study Classes are being formed.

The Department of Religious Education feels that "Training for Service" is of prime importance, hence the manifold opportunities presented.

AWARDS OF CERTIFICATES IN TEACHER TRAINING

Following are those to whom Teacher Training Certificates were awarded at the annual Institute of the Sunday School Association, October 16th, in St. James' Church, Twenty-second and Walnut Streets.

The awards were made for having passed satisfactory examinations in the Teacher Training courses during 1921-22 in such subjects as "The Life of Jesus Christ," "The Apostolic Age," "The Old Testament," "The Teacher" and "Biblical Geography."

Lydia Andsley, Epiphany, Sherwood; Dorothea Coleman, St. Philips; Anna Creighton, St. Mark's, Frankford; Addie Erskine, St. Simon the Cyrenian; Walter M. Kalmey, Epiphany, Sherwood; Katharine Johnson, Holy Apostles; Sarah A. Mills, St. Simon the Cyrenian; Mary Parmentier, St. Simeon's; Elizabeth Reynolds, Free Church of St. John; Mary Reynolds, Free Church of St. John; Elizabeth Simpson, Christ Church, Franklinville; Sarah M. Stearns, St. Mark's, Frankford; Mary Woodhead, Free Church of St. John; and Dorothea C. Yocum, St. Luke and the Epiphany.

Annual Institute of the Sunday School Association

The annual meeting of the Sunday School Association was held on October 16th, commencing with a celebration of the Holy Eucharist in the Chapel of St. James' Church, Twenty-second and Walnut Streets, the Rector, Rev. John Mockridge, D.D., being the celebrant. A devotional address was made by the Rev. W. E. Gardner, D.D.

In the afternoon, Miss Margaret E. Evans conducted a conference on the Church School Service League, outlining the general scope and plans of the League.

The annual meeting of the Association occurred at 3.30, at which Bishop Garland presided and made an address. The following officers were elected for the ensuing year: President, Rev. L. N. Caley, D.D.; Vice-President, Mr. George W. Jacobs; Secretary, Mr. C. K. Klink; Treasurer, J. Lee Patton, Esq. The Rev. F. M. Taitt, D.D., Rector of St. Paul's Church, Chester, and Mr. George W. Jacobs were nominated for appointment by the Executive Council for membership on the Department of Religious Education.

The Rev. Charles E. McAllister, Rector of St. John's Church, Hampton, Va., made an address on Training Leaders, followed by the Rev. Frederick E. Seymour, Secretary of the Department of Religious Education, who presented certain Diocesan plans in religious education. Sectional conferences were held by Mrs. John Loman, Rev. Dr. Caley, Rev. E. H. Bonsall, Jr., and Rev. Mr. McAllister.

After supper, served in St. James' cafeteria, the evening session was opened with devotional service, and Teacher Training Certificates were awarded to a number of teachers. The list of those receiving awards will be found in another column on this page.

Two masterful addresses by Doctor Gardner and Mr. McAllister concluded the meeting of the Institute.

Doctor Gardner in his address on Young People said: "There is no condition in the Church's life which needs our intercessions more than this. The field of the work depends largely on young people. Their conferences at the General Convention revealed the chaotic condition of their minds and spirit. Think of consigning the care and welfare of the Church,—in thirty years, to the keeping of boys and girls of today, —self-conscious, discounting the Church, —who by that time will be deputies to conventions, clergy, and leaders, on whose shoulders the responsibility for the Church will rest. It is a subject deserving of our prayers.

"We cannot present the same religious appeal as in the past. The hell of eternity has no terrors for them. The rising generation has fear of the hell of this world's life, which is more real than that of theology.

"There will be no fear if *we* give them right guidance, and they will follow people whom they can trust."

Mr. McAllister said: "The Church needs to put stress on training leaders. There are over 27,000,000 of young people under twenty-one years of age, few of whom are receiving religious training. That is the fault of average teachers who have not enthusiasm enough to see that they have 100 per cent. attendance each Sunday, and then to go out and get more pupils. If we believe enough in religious education, we can all do this.

Discussing "Principles of Religious Education," Doctor Gardner said:

"We often fail to realize that the Church School is the only organized force for the impartation of religion to the young life of the nation.

"Teachers, you must magnify your office.

"The loyalty by which you go to school on a rainy Sunday is the gauge by which the pupils estimate religion,—yours and theirs.

"No people are so conscious of slovenly work as pupils in Church Schools.

"Pennsylvania stands first in numbers in Church Schools. It also stands first in responsibility.

"Teachers are more important to the life of the Church than any Vestryman. They stand next to the Rectors. Why should we not urge upon you the highest ideals?"

Mr. McAllister gave an informal, most entertaining and thought-producing talk on "The Boy."

"There is not so much a Boy Problem, as a Parent Problem. Boys are not getting a square deal from parents who live their lives apart from their children. The story is told of a boy who said 'Gee, I wish I had a father.'

"'Why, I didn't know your father was dead!'

"'Oh, no! He isn't dead. He's a Shriner.'

"That tells the situation.

"Fathers have lost touch with their boys. They are not taking enough time off for companionship for the boy's sake. Yet the boy is worth all we can give. The kind of teacher who ought to teach boys is the most masculine man in the Parish, and if he cannot be obtained, get a good woman with common sense."

The shortest line known on this earth from God's will to a child's life is through a father's or a mother's heart. —*Anon.*

Here and There in the Diocese

News items and personals for this department of the "Church News" from all parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 S. 19th Street, Philadelphia, Pa.

The Rev. Samuel E. Hanger, of Haddonfield, N. J., was a visitor to the Church House last month, and met several old friends.

St. John's Parish, Lansdowne, has started a Parish paper, to be known as *The Messenger*. The Rev. Charles E. Tuke, rector, is the editor. It will be published weekly.

Harry Richardson, Ritter Young, Alfred Birkbeck and Walter Pape are in charge of the Monday night activities in the gymnasium of the Church of the Good Shepherd, Kensington.

A missionary prize is to be awarded the boy and girl of the Sunday School of St. John the Baptist's Church, Germantown, who brings the greatest number of new members to the school.

The Church of the Saviour, Thirty-eighth Street above Chestnut, will conduct "Ye Christmas Shoppe" November 23rd, 24th and 25th, from 11 A. M. to 10 P. M. Luncheon, tea and supper served.

Mrs. George Craven, 4918 Main Street, Germantown, will receive orders for towelling and pillow cases to be made by the Mothers' Meeting of the Church of St. John the Baptist, Germantown.

Miss Rebecca P. Elliott, teacher in the William Penn High School for Girls, delivered a stirring address on "Citizenship" before the young people of Holy Apostles Parish, Sunday evening, October 15th.

Mr. S. Mendelson Meehan, a member of Grace Church Chapter, Mt. Airy, has been elected Corresponding Secretary of the National Brotherhood of St. Andrew, and is now on duty at headquarters in the Church House.

Charles H. Hammer celebrated the ninth anniversary of his superintendency of the Church School of the Church of the Good Shepherd, Cumberland Street east of Frankford Ave., on Sunday, October 1st.

Grace Church, Mt. Airy, contributed upwards of $800 to the Smyrna sufferers on Sunday, September 23rd. The Rev. Thomas S. Cline, Rector of the Parish, preached a special sermon on the conditions in the Near East.

Holy Apostles has made a change from holding night services on Sunday to an afternoon service at 4.15 o'clock, consisting of Evening Prayer with special music by the choir, augmented by soloists of city-wide reputation.

Sixty-one visits to the sick, lonely and needy were reported at a recent monthly meeting of the Neighborhood Missioners in the Parish of St. Matthias. Fifteen bouquets of garden flowers were sent to shut-ins and sick.

The Rev. Benjamin N. Bird, rector of St. Asaph's, Bala, is teaching a Bible Class every Sunday afternoon in the chapel at West Manayunk, and he would be glad to take anyone down with him who would care to teach in the school at the same time.

The offering at St. Paul's, Chestnut Hill, September 23rd, for the Smyrna sufferers and money sent in since from members of St. Paul's, has given the Near East Relief well over $2500, with pledges which will bring the amount to over $3000.

Colonel William P. Barba, of the Board of Managers of the Seamen's Church Institute, who is one of the General Convention Deputies from this Diocese, reports that the exhibit of the Institute at Portland was well placed and attracted wide public notice.

The children of the Church School at St. Thomas', Whitemarsh, studying Course 6, in the classes taught by Mrs. W. A. M. Fuller, Mrs. Edward Ingersoll and Mrs. Evans Dick, planted three roots of English ivy on the east side of the Parish House, Sunday morning, October 1st.

Mrs. John Thomas and Mrs. Morris Stroud, chairman and treasurer, respectively, of the Pennsylvania Woman's Auxiliary to the Church Mission to the Jews, did a large work in arranging for the Day of Atonement services of the Hebrew Christian Synagogue on October 2d.

Parishioners of St. Bartholomew's, Wissinoming, gave a reception on the evening of October 2nd to their rector, the Rev. Thomas Hubert-Jones, and to Mrs. Hubert-Jones. It marked the first anniversary of Mr. Hubert-Jones' rectorship, during which St. Bartholomew's has become a self-supporting Parish.

Four members of the Vestry, six members of the Men's Club, three members of the Bible and the Rector, have just completed the painting of the outside of St. Barnabas' Church, Kensington. Walter Lamb, chairman of the Property Committee of the Vestry, directed the work of the "paint squad."

The Venerable Archdeacon M. Wilson, M.A., of the Diocese of Sierra Leone, West Africa, one of the missionary Dioceses of the Church of England, and Dean of the Cathedral in Sierra Leone, was the special preacher on Sunday evening, October 28th, at Phillips Brooks Memorial Chapel, the Rev. E. C. Young, S.T.M., vicar.

The Rev. Harry S. Ruth, one of the "sons" of the Good Shepherd Parish, in Kensington, paid a visitation to the Parish last month and met a number of his old friends. Mr. Ruth is a graduate of the Divinity School in this city and was ordained in 1914 by Bishop Rhinelander. He is now rector of St. Andrew's Church, Ashland, Wisconsin.

"By Faith, He Being Dead, Yet Liveth" will be the subject of a paper to be read by the Rev. Clarence W. Bispham, D.D., priest-in-charge of the Pro-Cathedral, before the Clerical Brotherhood on November 6th. On the following Monday, November 13th, Mr. Frank R. Watson will read a paper on "The Chancel, Its Accessories and Appointments."

Robert E. Stoneback has been appointed Vicar's Warden at the Chapel of the Mediator, West Philadelphia, succeeding E. H. Bauzenberger, who resigned owing to his removal from the city to Pitman, N. J. Mr. Stoneback for years has been one of the active Mediator workers and during Mr. Bauzenberger's years of faithful service co-operated with him in everything towards the upbuilding of the church.

The congregation and friends of St. Paul's, Chester, were the guests of the rector, the Rev. Francis M. Taitt, at the rectory on Tuesday afternoon and evening, October 17th. The reception is a yearly event at St. Paul's and has promoted friendliness among the congregation and friends of the Parish. During Doctor Taitt's trip to Honolulu and his attendance as a Deputy to the General Convention, the rectory was completely renovated.

The Junior and Senior Schools of the Mediator Chapel in West Philadelphia have been divided into two sides under the colors blue and orange, respectively. Each side has 123 boys, girls and teachers. A thermometer has been placed in the school room on each side. Each new scholar gained pushes up the thermometer of the side obtaining the scholar. Prizes are to be awarded the boys' and girls' classes bringing in the most new scholars, the prize money to be added to the Lenten offering of the winning classes.

Bishop Garland on St. Luke's Day, October 18th, ordained the Rev. A. E. Henry as Deacon. Mr. Henry was formerly a Presbyterian minister in charge of a colored congregation in West Chester. Mr. Henry is now in charge of the Chapel of the Ascension in West Chester, and his congregation includes many of those who were formerly connected with the Presbyterian Mission where he officiated. The ordination services were held in the Pro-Cathedral. The Rev. John M. Gilbert, rector of Holy Trinity, West Chester, presented the candidate. Archdeacon Phillips preached the sermon.

Mr. Franklin H. Spencer, of Our Saviour Chapter of the Brotherhood of St. Andrew, Jenkintown, was promoted by the National Council at its meeting in Seattle to be an Associate General Secretary of the Brotherhood, the position of Executive Secretary, vacated by Mr. Spencer, remains unfilled.

Every Wednesday afternoon a group from Holy Apostles visits the patients in the Philadelphia General Hospital, taking to the sick, fruit, flowers, candy or magazines. The Rev. W. O. Roome, Jr., assistant to Doctor Toop, rector of Holy Apostles, says, "From my own personal contact with these hospital wards I know full well of the untold opportunity to carry sunshine and cheer to the patients in the Name of the Sweet Master."

For the first time since the inception of the Hebrew-Christian Synagogue, a notable service was held on October 2nd, the Jewish Day of Atonement. The attendance was very gratifying. The Rev. Dr. Caley, chairman of the Diocesan Jewish Committee, presided and informed those present of a resolution passed at the General Convention calling upon the National Council to immediately inaugurate Jewish missionary effort in wider scope.

During the summer and in his absence, the work of Mr. Spencer in placing lay readers in the various Mission stations of the Diocese has been taken over by Mr. James S. Dunstan, of Trinity Chapter, Oxford. Mr. Dunstan, like Mr. Spencer, has worked under the direction of the diocesan authorities, and during the summer he has assigned some eighteen lay readers to seventy-seven Mission services in about twenty-two churches and halls

A Glimpse of One Layman's Record of Service

Thirty-five years organist and choirmaster in one Parish.

Thirty years a member of the lay staff of the City Mission, holding two services virtually every Sunday in some church or city institution.

Served sixteen years as organist of the Clerical Brotherhood.

Twenty-eight years a member of the Executive Committee of the Local Assembly, Brotherhood of St. Andrew.

Attended twenty-eight annual conventions of the Brotherhood of St. Andrew.

Five years Secretary of the Philadelphia Council of the Brotherhood of St. Andrew when it comprised the Diocese of Pennsylvania, Diocese of Central Pennsylvania, Diocese of Delaware and Diocese of New Jersey.

For twenty-five years assisted resident Chaplains at Episcopal Hospital.

And so one might go on and tell the story of one layman's devotion to the Church and then but scratch the surface.

The man is Frank N. Longshore, whose tireless energy, unbounded enthusiasm and whole-hearted willingness to serve the Church is only partly set forth in the above record.

Parishioners of the Church of the Good Shepherd commemorated Mr. Longshore's thirty-fifth anniversary as their organist and choirmaster on the night of September 25th. There were a lot of his friends there, who were not of Good Shepherd, and they recounted many more of Mr. Longshore's activities, and told how he found time to give of himself most liberally to many acts of personal service outside the Parish.

The Rev. Dean Bryan, of Grace Church, Jersey City, the Rev. A. H. Hord, the Rev. Charles L. Fulforth, the Rev. Edward Ritchie and the Rev. Joseph Sherlock expressed appreciation of Mr. Longshore's service in a number of ways in the Diocese at large.

Bishop Rhinelander sent a telegram, expressing his regrets at not being able to be present and sending his congratulations and blessing. The Rev. John A. Goodfellow, rector of the Parish, told of Mr. Longshore's long service to the Parish, and presented him with a purse of $400 as a token of the high esteem in which the congregation held Mr. Longshore.

Mr. Longshore was born in Newtown, Bucks County, and was connected with St. Luke's in that town, becoming organist there when he was 16 years old. He came to the Church of the Good Shepherd in September, 1887.

In addition to his Parish activities and other activities outside the Parish already touched upon, Mr. Longshore has been in charge of the choir, taking part in the open air services on the Parkway during the summer months; has looked after emigrants, as local representative of the Church of England Emigration Society, and for eighteen years has been lay Port Chaplain.

BROTHERHOOD CONVENTION IN SEATTLE

By George H. Randall

Quite a number went from the Diocese of Pennsylvania to the Brotherhood Convention at Seattle, held August 30th to September 3rd. There were the Rev. Dr. Arndt, of Christ Church, Germantown, and Mrs. Arndt; the Rev. Dr. Tomkins, of Holy Trinity, and Mrs. Tomkins; the Rev. G. Herbert Dennison, of St. Luke's, Newtown, Mr. and Mrs. Edward H. Bonsall, of St. Matthew's; Mr. and Mrs. Francis A. Williams, of the Chapel of the Mediator; Mr. Frank H. Longshore, of Good Shepherd, Kensington; Mr. Harry Powell, of St. Andrew's; Mr. A. W. Robinson, of Good Shepherd, Rosemont; Mr. Joseph A. Bergantz, of St. Peter's, Phoenixville; Mr. G. Frank Shelby, Grace Church, Mt. Airy; Mr. Franklin H. Spencer, Church of Our Saviour, Jenkintown; Mr. Charles Cain, St. Stephen's, Wissahickon, and the writer.

The Convention was successful. The Junior Convention was attended by something like 200 boys, and the Senior gathering by 600 men. The conferences, services and meetings were well attended and the spirit was high and fine. The Rev. Dr. Wilmer, of Atlanta, made a strong impression in his discussion of *Answered Prayer* at the morning opening hour, Thursday and Friday.

George Anthony King, of London, president of the English Brotherhood, brought the greetings of the sister organization and appeared on two formal occasions, one being the Thursday night mass meeting when, with Bishop de Pencier, of Canada, he spoke on *The Master We Serve.* Then again at the mass meeting on Sunday afternoon in a centrally located church when he discussed, with Bishop Gailor as the other speaker, *The Spiritual Contributions that English-speaking Peoples Must Yet Make to the Civilization of the World.*

Bishop Rowe and his young Indian postulant, Johnny Fred, thrilled the Friday night mass meeting with their stories of missionary journeys in Alaska.

Doctor Stewart, of Evanston, spoke at the Boys' Convention on the "Call to the Ministry"; and he seemed inspired in his address at the Preparation Service for the Corporate Communion. One of the most practical and useful of the general conferences was that on *Family Prayer and Religion in the Home* on Friday afternoon, at which Doctor Tomkins, of Philadelphia, and B. F. Finney, of Sewanee, were the speakers. Doctor Tomkins referred to some of the obstacles in the way of family prayer, and urged its general adoption. Doctor Tomkins advocates the use of hymns in the family circle.

The mass meeting on Sunday afternoon brought together 1500 of the Christian people of Seattle. Mr. Bonsall presided and Mr. King and Bishop Gailor were the interesting speakers of the occasion.

The Convention organization followed the usual plan. Mr. Alfred C. Newill, of Portland, was the Convention chairman; various vice-chairmen were elected, and Frank H. Longshore, of Philadelphia, served again, as he has many times in the past, as the official Convention secretary, assisted by one or two others.

The Junior had their own convention in a neighboring hall.

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS *is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.*

"Editor of THE CHURCH NEWS:

"Dear Sir: Will you allow me a few words concerning your article entitled 'What Is the Truth About the Branch Theory as to Ancient British Christianity.' To understand what I say please read my letter alongside of the article referred to. There never was 'The Branch Theory' about the British Church. There never have been from the Apostles' time only three branches in the Church of God. This so-called 'Branch Theory' has never been so stated by any reputable English Church historian.

"Mr. Roberts says by the British Church is meant 'the Christianity in Britain before the coming of St. Augustine.' But he does not differentiate. Before 600 there was the ancient British Church in Wales and in Cornwall. It was non-missionary. It was non-productive. It perished as it deserved to perish, but the Church that deserves the veneration and respect of everyone, even from Roman Catholic historians, is the Keltic Church of Ireland and Scotland. Four men, Columba, Aidan, Cuthbert and Ninian, were responsible for the conversion of the English speaking people. And they were *non* Roman Catholics.

"So, long before Augustine, Christianity was in the British Isles. While we do not know with certainty that St. Paul ever was in Britain, we do know from the Acts he went into Spain, and the best theory today that we have of the establishment of Christianity in the British Isles is, either from Eastern sources—that is through St. John of Ephesus, or else in the time of Caesar Augustus, it filtered in through the soldiers of that great General's army.

"There never was a Primacy among the Bishops of Western Christendom that the English Church as a Church has ever acknowledged. If Mr. Robert's will look at the 'Apostolical Constitutions' of the Church he will see that we are there forbidden to look upon 'The Bishop of Rome as the Chief Bishop and executive head of Christendom.' It is rather a case of 'Primus inter Pares.' If Mr. Roberts will look at that famous work 'Monks of the West,' in the article entitled 'St. Augustine,' he will see that the Roman Catholic author expressly says that the mission of that monk who came to England was an absolute *failure* and the real credit for the conversion of England belongs to the Keltic Church.

"This Keltic Church has always maintained its separate identity from the Church of Rome, having its own Bishops, Priests and Deacons. In those days there was no question of difference of faith. There was, however, a tremendous feeling of the sturdiness of independence from Rome. In conclusion, Mr. Roberts' article, while interesting and well written, is liable, by its omissions, to lead many people astray as to the true beginnings of Christianity in the British Isles. I am,

"Yours faithfully,

"CLARENCE WYATT BISPHAM,

"Priest-in-charge of the Pro-Cathedral."

[Evidently I did not make plain the limits of the October article. It dealt only with "the British Church up to the coming of St. Augustine," not with Christianity among other peoples, nor with the Church in England at a later period. In that article I did "not differentiate" because within the above limits there was absolutely nothing to differentiate. Until 597 there was one and only one Christian Communion among the Britons in England, and that was the British Church of my article. The four saints mentioned in the letter are thus entirely irrelevant. Neither St. Ninian nor St. Columba labored in England, but in Scotland; not among either the British or the English, but among the Caledonian Picts and the Irish immigrants. St. Aidan's appearance in England was not until 635, thirty-eight years after St. Augustine's, and St. Cuthbert was only born about this same year!

Happily the strange slurs cast in this letter upon the first church in Briton are quite unwarranted. It was distinctly not "non-missionary," as it gave St. Kentigern to be Apostle of Strathclyde, and St. Patrick, one of the grandest missionary figures of all time, to Ireland. It was not "non-productive," in that it had its martyrs like St. Alban, its Bible commentators like Pelagius, its historians like Gildas, and its statesmen prelates like St. David. It "perished" only as it was martyred by the heathen English.

We know from Romans (not Acts) that St. Paul hoped to get to Spain; that is all. I know of no modern authority who connects the British Church with St. John of Ephesus. In Montalambert, *Monks of the West,* Longmans, 1896, Vol. III, there is in Appendix 2 a detailed refutation of this view. As Caesar Augustus died in 14 A. D.—some fifteen years before Pentecost—I do not understand the allusion.

No statement was made as to any Primacy acknowledged by "the English Church." The first article was about an entirely different body, not the English, but the British Church. The English Saxons were as a people more distinct from the Britons than von Hindenburg's Saxons were from the Belgians! Unless, however, the British Church repudiated the signatures of its bishops at Arles, it certainly admitted the Primacy thereat ascribed to Rome.

I know of no authority who quotes the Constitution in an anti-papal sense. Neither Shaw nor Hefele-Leclercq do so.

The question of the Celtic Church is considered in this current article.—C.R.]

Editor THE CHURCH NEWS:

In THE CHURCH NEWS of the Diocese of Pennsylvania, October issue, I noted with interest the article written by the Rev. John Zacker, relative to the Polish work at the Advent Church, Fifth and Buttonwood Streets.

This article was especially interesting to me, inasmuch as I have been intimately associated with this work since its inception at the Church of the Evangelists.

I can heartily endorse the Rev. John Zacker's statement, and taking into consideration the seeming lack of interest shown by our people towards this work, it is really Providential that it has progressed to the extent it has.

I feel that both of the Polish priests are deserving of mention from time to time and that proper recognition should be given to the really good work that is being done.

Very truly yours,

LOUIS M. STILES,

Of St. George's Vestry,

West Philadelphia.

O that my tongue might so possess
The accent of His tenderness,
That every word I breathed should bless!

WHAT IS IN YOUR BOND BOX?

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CITY HALL SQUARE, PHILADELPHIA

The Editor's Book Shelf

Henry Edward Manning. His Life and Labours. By Shane Leslie, M.A., London, Burns, Oates and Washbourne, Ltd., 1921, pp. xxiii and 516.

Some who read these lines will recall the thrill sent through the English-speaking world in 1896 by the publication of the *Life of Cardinal Manning,* by Mr. E. S. Purcell. This biography Mr. Gladstone pronounced to be "the history of a soul, dividing of marrow and bone," and it was at once recognized, for better or worse, as epochal toward the judgment of Victorian religiosity. Cardinal Vaughan's notorious comment that had *he* been one of Manning's literary executors, the crucial papers would never have come into Mr. Purcell's possession, did not distract from the piquancy of the revelation. Ever since that time we have been promised a "real life," but only sketches such as Bodley's and Hutton's have hitherto appeared.

Now from the pen of Mr. Leslie has come the long heralded answer to Purcell. As might be expected in anything written by the editor of the *Dublin Review,* the English is faultless and the style attractive. Nevertheless, doubtless inevitably, this new Life is disappointing. The purpose of offsetting Purcell is, despite disclaimers, too obvious for any impartial judgment, and at times the story seems that of Leslie *versus* Purcell rather than the presentation of Cardinal Manning. Moreover, *pace* certain critics, the striking parts in Purcell's work were not Purcell at all. Every word he wrote might be omitted without his biography losing its importance.

This is not the case, however, with the present life. Mr. Leslie's interpretations and reflexions bulk large, though as co-temporal with those of that ecclesiastical psychologist Mr. Strachey, they often seem naive and superficial. For instance, his assertion that "in the Cardinalate there is a higher and sacred unity which is never broken" (p. 287) is, in view of the history of the College of Cardinals, almost humorous. On one point only, Mr. Leslie has brought new light. He has succeeded in demonstrating that Cardinal Manning was, in the good sense of the word, much more "a man of the world" than we had hitherto believed. There was a robust and large common sense in him which might well challenge comparison with the academic ineffectiveness and personal sensitiveness of Newman. Fr. Figgis' severe comparison of Manning and Newman to "a popgun and a rainbow" may have to be modified. Apart from this point, however, and until someone charges that the Manning correspondence (1) about Archbishop Errington, (2) to Mgr. Talbot, and (3) to and about Newman is all forged, it is to Purcell rather than to Leslie that we must look for our most accurate portrayal of the greatest of Victorian archbishops.

C. R.

The Fulfilment of the Church. By David Jenks. London, Hodder and Stoughton, 1921, pp. xvi and 183.

The Society of the Sacred Mission, to which the author of this book belongs, certainly deserves the thanks of the Church for its persistent and enthusiastic endeavor to contribute a synthesis of historic Christianity and modern knowledge to the problems of present-day England. Whether in each case the endeavor is successful may well be questioned, but its purpose is wholly commendable. It is the striking absence of this *motiv* in the intellectual interest of the corresponding school of Churchmanship in America which is the most obvious difference between the twin groups. Fr. Jenks has given us in this volume a study of the two pivotal thoughts in the Epistle to the Ephesians, viz., the Spiritual Body and the Spiritual Temple. The book must be studied to be appreciated, but of the many wise judgments in its pages, we cannot refrain from signalizing one here as worthy of serious pondering. On pp. 47-8 are these words: "A business man of wide outlook and sympathies, and a somewhat loose attachment to the services of the Free Churches, once said to the writer, at the end of a long conversation, that he always supposed that sensible people must be thinking something like what we had been saying, but that he could not understand why we parsons did not say it in our pulpits; that we seemed to him either dishonest or ignorant. Now the curious fact is that the preachers, at any rate in the Church of England, are at least a generation ahead of their congregations in Biblical Criticism, and do not talk of the Old Testament as they read and believe it, except in private conversation with educated people. . . . Our temptation is to keep the results of biblical criticism in a water-tight compartment, and to search the Old Testament for suitable texts on personal religion."

C. R.

The City Mission Idea, by W. H. Jefferys, M.A., M.D.

This booklet of 105 pages, issued at the request of the Department of Social Service of the National Council, makes one question "Is not ordinary parochial work a departure from the Christ-like ideal of evangelization?" "Are we not ministering to the whole rather than to the sick?"

Doctor Jefferys gives "an interpretation" of City Missions, which is convincing in its clearness and compelling in its appeal. The City Mission idea is an extension of the Parish's influence in directions where its activities cannot ordinarily reach.

"It is an accepted principle of City Mission workers that no human being is irremediably unworthy." On this basis the City Mission penetrates into every quarter of the city "and expresses Christ's love and remembrance to His neglected, forgotten and straying sheep, by bringing the services, sacraments and pastoral ministrations and social welfare aid to people of our cities, particularly to those who are isolated in public and private hospitals, reformatories and other institutions."

Doctor Sunderland, of the New York City Mission, contributes a chapter of the work under his supervision, and many illustrations are given showing the infinite variety of work performed by City Missions.

Every Parish organization ought to study this book.

F. E. S.

The Preacher and His Sermon. By the Rev. J. Paterson Smyth. George H. Doran Company, New York.

Doctor Smyth is known widely as an eloquent and learned preacher. It will therefore surprise many of his readers to know that he seldom preaches extempore sermons. Nevertheless, he believes that the advantages of the written sermon are frequently more than balanced by its disadvantages. "Preach extempore if you really can do it best" is his advice to all preachers, but he adds a word of warning with a humorous reference to the lion's lack of preparation when he is about to roar. The ideal lies between fluent ranting and stupid reading. His essentials of preaching are Cicero's essentials of oratory—*Placere, Docere, Movere.* The book itself does all three. Readers will be interested intensely in the chapter on the quality of "Grip" in preaching. The lecture on Preparation is particularly valuable because of its intimate disclosure of Doctor Smyth's own spiritual and practical preparation for preaching. The author is convinced that congregations long earnestly to listen to ser-

mons that deal with real truths and that "the true Speaking Man can never be superseded nor out of date." While the lectures were delivered to divinity students, they are profitable for all who preach the Word. C. E. T.

A Painter in Palestine. By Donald Maxwell. New York, John Lane Co., 1921, p. 164.

An altogether charming and extremely instructive book! It may be read through in a couple of hours, and yet a more vivid picture of the Holy Land is here given than in many ponderous tomes. The author is a young Englishman, the happy and unusual combination of a clever artist, a devout Churchman, and a scientifically alert and questioning mind. The view and description of the "Night Impressions of a Syrian Stable" are of rare beauty, and indeed there is hardly a page which does not throw new light upon the old, old story. We hope that many will take the time to increase their familiarity with the sacred scenes through this little book. If such be the first fruits of the English mandate for Palestine, we are heartily in favor of the League of Nations.

C. R.

The Church Missionary Calendar for 1923. Forty cents each, $35 per 100. Educational Department, Church House, Philadelphia.

The purpose of this Calendar, issued by the R. L. M. Mission Study Class Alumnae, is to disseminate missionary information, to secure systematic and intelligent prayer for Missions, and to encourage loyal service. To that end, each page is devoted to some work of the Church, about which authoritative information is given, usually by the Bishop of the District, and includes an appropriate prayer.

The Lectionary presented to the 1922 Convention is used, and a complete Directory of Missionaries adds to the usefulness of the Calendar, which also contains a Meditation for Holy Week, by Bishop Brent, an article on The City Mission, by Dr. W. H. Jefferys, and is prefaced by an inspiring foreword by Bishop Rhinelander entitled Foundations.

F. E. S.

The Card Method of Religious Instruction. (Parish Publishers, Akron, Ohio. Fifty cents per set.)

The Rev. Geo. P. Atwater, D.D., author of "The Episcopal Church," has prepared a unique system of instruction for use in Church Schools and at home by means of cards, containing questions and answers on some fact which a Christian ought to know. The cards are used as games similar to Authors, and in several other diverting and instructive ways.

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ST. JOHN'S PARISH, LANSDOWNE, CELEBRATES 25TH ANNIVERSARY

This year marks the twenty-fifth anniversary of St. John's Parish, Lansdowne, and on Sunday night, October 29th, Bishop Manning, of New York, who was the organizer of the present Parish, preached the anniversary service.

The Parish has prospered and grown, under God's guidance, until now it is one of the leading suburban Parishes of the Diocese. The present rector is the Rev. Charles E. Tuke, D.D., who took charge Sunday, March 5th, this year, coming from St. Clement's Memorial Church, St. Paul, Minn. A year or so prior to its organization, St. John's was a Mission at the southwest corner of Union and Baltimore Avenues, where two houses now stand. The Rev. Charles H. de Garmo was the minister in charge, and he was succeeded in 1887 by the organizer of the Parish, now the Bishop of New York. His appointment was made by the late Bishop Whitaker. Two years later he was succeeded by the Rev. Lyman P. Powell, under whose rectorate of four or five years the present church building and Parish House were erected.

The Rev. Croswell McBee, now rector of St. David's, Radnor, was the next rector. His work continued between seventeen and eighteen years, being succeeded by the present rector.

GIRLS' FRIENDLY SOCIETY

Program of First Biennial Conference of Province III, November 16, 17, 18, 1922:

THURSDAY, NOVEMBER 16

4-6 P. M. Registration, Church House, 202 South 19th Street.
6.30 P. M. Supper.
8.00 P. M. Greetings, Holy Trinity Parish House.
8.30 P. M. Quiet Half Hour of Preparation for Corporate Communion, at Holy Trinity Parish House, the Rev. Gilbert Pember, Rector of St. Michael's Church, Germantown.

FRIDAY, NOVEMBER 17

8.00 A. M. Corporate Communion, Bishop Garland, Celebrant, Church of the Holy Trinity.
9.00 A. M. Breakfast for visiting delegates.
10.00 A. M. Business Session, Church House.
10.45 A. M. Conference, Church House. Problems of Girls of today, Training of Probationers, Training of Associates.
1.00 P. M. Luncheon.
2.30 P. M. Conference, Church House. Candidates, Married Members, Relation of the Diocese to the Centre, and the Branch to the Diocese. Miss M. M. McGuire, Secretary G. F. S. A.
5.00 P. M. Tea.
6.30 P. M. Supper.
8.00 P. M. Rally, Holy Trinity Parish House. Community Singing. Address—Miss Mary M. McGuire, Secretary G. F. S. A. Festival Week in London — Miss Margaret Lukens, Vice-President G. F. S. A. Report of Bryn Mawr Summer School—Miss Katharine Hill. Application of Self-Government in the Branches, and Demonstration Business Meeting.

SATURDAY, NOVEMBER 18

9.00 A. M. Informal Conferences in Groups.
10.30 A. M. Motor Drive through Haverford and Bryn Mawr Colleges to Valley Forge.
1.30 P. M. Luncheon, at Conshohocken.

The Pennsylvania G. F. S. is entertaining six associates and six members from each Diocese in the Third Province having G. F. S. diocesan organization, and three associates and three members from each Diocese without diocesan organization.

The meetings of the conference are open to all who are interested.

BAZAAR BOUTIQUE

The Junior Club of the Seamen's Church Institute has announced plans for a four-day Bazaar Boutique, to be held at the Bellevue-Stratford December 4th to 7th. Mrs. Alexander Van Rensselaer and Mrs. Daniel L. Hutchinson, Jr., are sponsors for this unique affair. It will include many features that should prove attractive to many groups of people. One of the very special features will be a fashion show and tableaux.

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In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

Blanche Hunter Beagen

Blanche Hunter Beagen, daughter of the late J. R. and Susan M. Nicklin, and wife of the Rev. Henry J. Beagen, entered into the Paradise of the Saints of God, at St. Luke's rectory, Chester, Pa., on Thursday, August 3, 1922, and was laid to rest in Ivy Hill Cemetery, Alexandria, Va., within sight of the old seminary she loved so well.

The Sunday School teachers of her early childhood, both in Alexandria and Richmond, were her love and inspiration through life. For upwards of forty-five years she herself was untiring and devoted in sowing seeds that, in class after class, made nobler daughters, sisters, wives and mothers.

Nearly fifteen years in this last Parish of her life had made her its mother. None more loved than she was ever gazed upon in the very sweetness of death by a devoted congregation. Her triumph over the very limitations of her infirmity, for the past four years, and the sight of her very crutches were an inspiration to all who saw her. And now, surely, the Master's answer has come to her in His sacred and everlasting presence, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

HUSBAND.

TRIENNIAL CONFERENCE—CHURCH WORKERS AMONG COLORED PEOPLE

The first triennial meeting and the thirty-sixth annual conference of church workers among colored people (Clergy and laity) was held in the City of Philadelphia October 3-6 inclusive. The opening service was held Tuesday evening, October 3rd, at 8 o'clock in the Pro-Cathedral of St. Mary, Broad and South Streets. The Clergy, sixty-one in number, formed in the Parish House and marched in procession into the Cathedral, led by the choirs of Crucifixion and St. Thomas' Churches.

After Evening Prayer, the Rev. James E. King, Charlotte, N. C., preached the sermon. The address of welcome was delivered by the venerable Henry L. Phillips, D.D., Archdeacon of Colored workers. Hon. J. Hampton Moore, Mayor of Philadelphia, welcomed the Conference on behalf of the city. The Rev. Scott Wood, D.D., of Pittsburgh, responded. The Rev. E. E. Miller, of Petersburg, Va., necrologist, reported the death of eight clergymen during the past three years. The Most Rev. Edward Hutson, D.D., Archbishop of the West Indies, made an address, telling of the work in the Island, after which the Conference gave an offering of $102 to assist the Archbishop in his work.

All other sessions of the Conference were held in the Church of the Crucifixion, the Rev. Robert H. Tabb, rector, whose guest the Conference was. Five thousand dollars was pledged by the Conference to the Fund for the erection of a school to train young colored women as Deaconesses. The rector, his Vestry and congregation of the Crucifixion made our stay most pleasant. Their hospitality was of the old Virginia type, for all of which the members were grateful. The Conference voted to meet in St. Augustine's Church, Savannah, Ga., in 1925.

Women's Day on Friday, October 6th, with its splendid sessions and real work, made still more memorable the triennial meeting. It was a great gathering. The spirit of God hovered over us. The Right Rev. Henry B. Delany, D.D., Suffragan Bishop of the Diocese of North Carolina, and the Right Rev. Thomas J. Garland, D.D., Suffragan Bishop of the Diocese of Pennsylvania, and Archdeacon Wilson, of Sierra Leone, West Africa, gave the Conference, during its deliberations, fatherly advice and counsel.

The election of officers resulted as follows:

President, Rev. John R. Logan, D.D., Philadelphia, Pa.; Vice-President, Rev. John W. Herritage, D.D., Fayetteville, N. C.; Secretary, Rev. George F. Bragg, D.D., Baltimore, Md.; Treasurer, Mr. Archie Nicholson, Philadelphia, Pa.; Necrologist, Rev. Emmett E. Miller, Petersburg, Va.

J. R. L.

JUST THE SAME IN SOUTH AFRICA

Bishop Carey, of Bloemfontein, preaching at the consecration of his new neighbor, the Bishop of Johannesburg, remarks that it is a great compliment to the clergy to have so much expected from them, but if the clergy expected as much from the laity as the laity expects from the clergy there would be much disappointment.

PREPAREDNESS

"For all your days prepare,
And meet them ever alike:
When you are the anvil, bear—
When you are the hammer, strike!"
—*Edwin Markham.*

SPECIAL NOTICE

The eleventh anniversary of the consecration of the Bishops of the Diocese was celebrated on St. Simon and St. Jude's Day, October, at the Memorial Church of the Advocate.

This and several other events of outstanding interest in the Diocese took place too late for the current issue of the CHURCH NEWS, and will appear in the next issue.

Correspondents and contributors are reminded that all copy should be in the hands of the Editor not later than the 19th of each month.

This does not mean holding back your copy until that date.

Early copy stands a far better chance for certain publication than if it is held to the last hour before going to press.

Send in your news as early as possible.

AMERICA'S FIRST BISHOP

The 14th of this month, November, will mark the 138th anniversary of the consecration, in Scotland, of the first Bishop for America.

On March 25, 1782, ten clergymen of Connecticut met at the home of the Rev. John R. Marshall, at Woodbury, and elected Samuel Seabury to the Connecticut Episcopate.

He went to England for consecration, but there were so many delays that he finally applied to the Scottish Bishops and on November 14, 1874, he was consecrated Bishop of Connecticut by the Rt. Rev. Robert Kilgour, Primus and Bishop of Aberdeen, the Rt. Rev. Arthur Petrie, Bishop of Ross and Moray, and the Rt. Rev. John Skinner, Bishop Coadjutor of Aberdeen.

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Diocese of Connecticut appropriation for religious education, $4000.

BUCKS COUNTY PARISH HAS NINETIETH ANNIVERSARY

St. Luke's Parish, Newtown, Bucks County, celebrated its ninetieth anniversary Octave services and meeting, October 18th to 25th. The preachers at the Sunday services were the Rev. W. C. Emhardt, Ph.D., former rector and the Rev. L. C. Washburn, D.D. A largely attended men's meeting was addressed by the Rev. Samuel Steinmetz, of St. Michael's Church, Trenton. At the parish reception the addresses were made by the Rev. Edward Ritchie, rector of St. James the Less and the Rev. W. C. Emhardt, both former rectors of St. Luke's and by representatives from neighboring Parishes in Bucks County. A large congregation attended the services and a spirit of devotion and enthusiasm marked the entire observances.

BISHOP WHITE PRAYER BOOK SOCIETY ANNIVERSARY

Services commemorating the eighty-ninth anniversary of the Bishop White Prayer Book Society were held, Sunday night, October 29th, in St. Philip's Episcopal Church. Rev. Frederick E. Seymour, rector of St. Philip's, preached the anniversary sermon. The annual report of the Society, prepared by Louis B. Runk and Rev. L. M. Robinson, of the Philadelphia Divinity School and also custodian of the Book of Common Prayer, was read.

The report showed that during the year a total of 12,512 prayer books and hymnals were distributed in forty Dioceses and missionary districts. Of that total 6025 were prayer books in English, 1900 in Portugese, 306 in Italian and 4281 hymnals in English. The report said much more could be accomplished if more funds were provided and the number of annual contributors increased. It was explained that the demands constantly exceed the income.

Says Theodore Roosevelt: "Men who hold sincere convictions on vital questions can respect equally sincere men with whose views they radically differ; and men may confess a change of faith without compromising their honor or their self-respect."

Self-indulgence deprives a man of everything that might make him great. —*Fenelon.*

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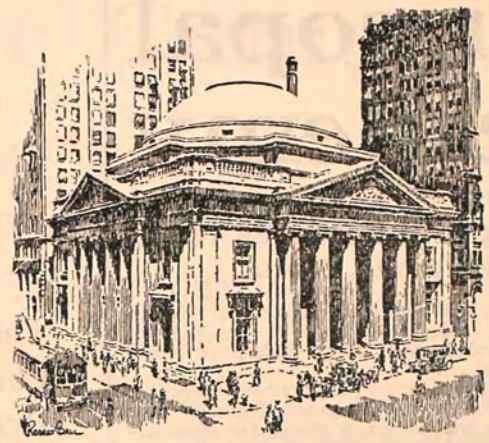

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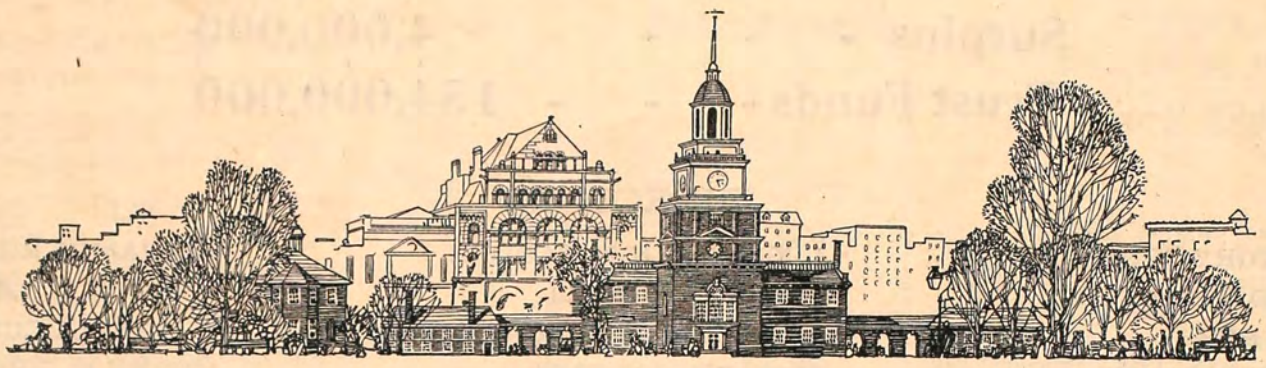

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